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Donoso Cortes, a Christian Statesman and Political Philosopher

I.

The outstanding feature in the present world of thought, or, as some have said, the great menace of our time, is the trend towards Anti-Liberalism. We speak of Fascism, of Nazi-Socialism, of Bolshevism, of political and social systems opposed to "Western Civilization." These political and social systems and movements are nothing but expressions of Anti-Liberalism, which is their common denominator, regardless of the numerous surface differences and antagonisms. Even countries like England, France, the United States, which still adhere to the liberalistic creed and still regard liberal institutions as the natural and self-evident basis of public life, concede much to the urgent needs of a situation which apparently demands, or at least actually entails, activities of a non-liberalistic character. The tide of Liberalism is receding, notwithstanding numerous declamations in favor of this system. The philosophy of Liberalism has had its day; it arose from particular historical circumstances and premises. As an applied philosophy, Liberalism developed conditions and contingent facts which caused those circumstances and premises to disappear; or at least their influence lost potency. This development calls for a new view of life, a new philosophy, capable of taking the new reality into account. Hence the attitude of self-defense the representatives of liberalistic thought are adopting. Liberalism is becoming an ever more doubtful issue.

Under such conditions it is quite normal that two principal reactions should come to the fore. One is the development of a dialectic Liberalism, an attitude of outright negation of the totality of liberal philosophy and practice. As a rule, such dialectic philosophies of the purely "anti" sort remain within the grip of the attacked philosophy, in this case that of Liberalism: the attackers have caught a tartar who does not let go of them. They deny or ignore the kernel of truth and of right, included in every historical reality, such as Liberalism is. Fascism as well as Bolshevism, while asserting that Liberty is a "bourgeois prejudice," demonstrate their dialectic character and forget that liberty, being so deeply rooted in human

nature, is a value transcending social stratification. Theologically considered, it is founded in the "freedom of the children of God," who are created "*secundum imaginem Dei*."

This characteristic of human nature, its right to liberty, is ineradicable, even though the historical and incidental philosophy disappears, which secularized this freedom and extended it far beyond its proper sphere and its essential premises. Hence we cannot, on the other hand, definitely reject all Anti-Liberalism "on principle." But we do not wish to cast out the Devil by Beelzebub. Of course, we realize that in the sphere of purely secularized thinking this dialectic rejection seems to be a normal procedure: normal in the sense that, as a rule, it occurs in the historical development of a Godless philosophy and a secular policy. The lack of an all-embracing and all-clarifying philosophy of life—which in fact is always a theology—produces this attitude of permanent short circuits which is called the dialectic process. The reality of an objective order of things, of the possibility of conversion of man and mankind, through contemplation, prayer, contrition, the faculty of 'meta-noeite', as the early Christians called it, prevents the Christian philosophy and practice of life from turning from one wrong way to its opposite, equally wrong.

Thus we have already touched the point where the attitude contrary to Liberalism has its start. An Anti-Liberalism, not of a dialectic character, is possible, and it actually exists. This attitude knows how to "distinguish." It preserves the genuine and proper essential expressed in Liberalism, but casts aside all exaggerations, false representations and misapplications of the correct Liberal thought. It does not pour out the infant with the bath. Therein lies the inherent realism of this philosophy. Basically it starts from eternal truth, from an eternal objective order, from eternal, objective ethical standards,—and, in the last analysis, from a philosophical anthropology which sees in man the image of God, in society a hierarchy of values and a corresponding order governed by rank, and in nature a well-ordered equilibrium of God's own creation, not merely raw material provided for arbitrary use by man. This philosophy has its metaphysics, because it looks beyond subjective aims and utilitarian motivation in the Divine world-

totality, recognizes its law and order, and endeavors to live up to it.

At this juncture we recall St. Augustine's reaction to the great drama of his age. He conceived what I might call the standard Christian attitude to be observed in such crises: and this attitude is neither romantic nor dialectic. I know of only one term adequately expressing it: Christian realism founded on the basis of Christian faith. This Christian realism is the realism of God's creation, of the fall of man by sin, of the existence of good and evil, and of the fact of Redemption. It recognizes man's intimate nature as constantly drawn in contrary directions by the tension between good and evil, continuously facing the choice between the two, and always depending upon the grace of God. It observes what we might term "the Christian distance" from all earthly things,—which Christian aloofness has nothing in common with Quietism of any sort whatsoever. It does not merely let things go as they will; it regards the world as a stage on which God, Satan and man wage the battle for dominion. The inescapable issue is the choice between good and evil as affecting the life of the individual soul and all forms of life, social, political, economic, cultural, etc.

St. Augustine was the first great social philosopher of Christianity. He framed the concepts and ideas which every Christian philosophy of history has acknowledged. His influence permeates the ages; during some periods, of a static and settled character, it is weak; in others—ages disturbed by profound crises and changes—his philosophy surges forward and dominates the scene. We may safely venture the opinion that a revival of Augustinism is always a sign that a period of unrest, of generally unsettled conditions, of far-reaching changes in the mind of man is in the making or has already arrived.

Augustinism is experiencing a rising tide once more today. Søren Kirkegaard, the great Danish theologian, during his lifetime a voice crying in the wilderness, a ridiculed thinker who for decades after remained unknown, today enjoys the largest following and exerts the strongest influence of any non-Catholic theologian of Europe; in fact, his influence reaches far beyond the circle of his Protestant disciples. Romano Guardini lectured on his teachings in crowded auditoriums in the University of Berlin. Kirkegaard was profoundly influenced by St. Augustine. Then there is Theodore Haecker, a convert, who found his way to St. Augustine with the aid of Kirkegaard. There is also among Protestants the widely discussed school of "dialectic philosophy" of Carl Barth, likewise influenced by St. Augustine. Another pupil of St. Augustine, Blaise Pascal, is attracting attention to the great churchman and thinker on the part of many, including students as well as plainer folk who are convinced Chris-

tians. Even an outspoken non-Christian philosopher, such as M. Heidegger, pays tribute to the great Cathaginian. And a further indication that our age faces the necessity of an unequivocal decision, tolerating no compromise, is to be found in the fact that a Spanish statesman and politician, who during his life was accorded a maximum of public attention but was promptly forgotten during the gilded decades of efficient and dynamic materialism, is seriously attracting the attention of many thoughtful people,—a man who stood in the shadow of St. Augustine.

This statesman is Juan Donoso Cortés. Who was he? A century ago every educated European knew quite well who he was and the principal facts regarding his life. He dominated the political scene in Spain for quite a while, as adviser to Queen Christina and as a high official in the government. The Prussian King, Prince Metternich, Napoleon III, and even the Tsar knew of him and held his keen intellect in high esteem. Starting as a moderate Liberal, he later became the most vigorous of defenders of political Conservatism. His *Essay Concerning Catholicism, Liberalism and Socialism* proved a veritable arsenal to the contemporary traditionalists. Many looked upon him as the man who preserved western civilization from collapse. His premature death was mourned not only in Spain but far beyond its borders.

During the subsequent decades all but some literary and other learned circles forgot about him. However it was to be expected the anti-liberal trend of the post-war period would revive interest in Donoso and his views, and this development actually took place. The renaissance of Catholic philosophy of history and Catholic social philosophy, which stimulated a deeper and renewed interest in St. Augustine, turned the minds of many students of Government and Politics to this Spanish statesman, who himself confessed to having been influenced by the great theologian of the Church in Africa. The crisis of Democracy in Europe, the Russian Communism which, in an astounding prevision, Donoso Cortés had predicted as the future menace to western civilization; Fascism, which he likewise foresaw as the menace of despotism:—this entire elemental breakup of Europe once more placed Donoso Cortés in the limelight, not for purposes of "mere publicity", but for the serious attention of responsible thinkers and writers. It is one of the ironies of history that this man, whose favorite argument against Liberalism is that it leads to State despotism, is nowadays occasionally regarded as a defender of the all-powerful State, which he by no means was.

A few dates regarding his life may be inserted here. Cortés was born at Valle de la Serena in the Spanish Province of Estremadura on May 6th, 1809, while his family were fleeing from the French troops. This province

is one of the poorest of all Spain, though it is famous by reason of the ruins of old Roman camps and buildings, because of the monastery of St. Yust, where Emperor Charles V. dwelt after his resignation, because of the famous shrine of Guadalupe, and of the romantic town of Alcántara. Donoso's family belonged to the gentry; it numbered one famous name in its genealogy,—that of Fernando Cortés, the Conquistador of Mexico. At the age of 11, Donoso registered at the University of Salamanca, where he became acquainted with the French encyclopedists and the liberal and atheist writers of the post-revolutionary period. Soon after his family induced him to attend St. Pedro College in Cáceres; in 1823 he enrolled at the University of Seville. In addition to studying Law he began to interest himself in poetry and literature in general. Having passed his examinations, he returned home for a short time; at the age of 20 he was appointed Professor of Literature by the College of Cáceres.

DR. GOETZ BRIEFS
Washington, D. C.

Grain Victory Shows Potency of Co-operation

In response to a request from Editor Kenkel, I am undertaking to tell briefly—considering the time and scope covered—the story of co-operation among the members of the Farmers Union of Nebraska. This story is being told here not to boast of our accomplishments, or to publicize our organization, but to help and encourage others to help themselves by co-operation. We have no patent on co-operation, nor has anyone else. For the first comprehensive statement of the principles of co-operation all of us are indebted to the Rochdale Pioneers.

The first local of the Farmers Union in Nebraska was organized in May, 1911. From that time, the organization grew rapidly in the state. One of the first things to which the members gave their attention was the organization of co-operative elevator associations to handle grain at country points. The farmers' elevator movement had been under way for 8 or 10 years, but the Farmers Union gave it great impetus, and of the 419 farmers' elevators in Nebraska now, more than half were organized by the Farmers Union.

Not to Europe do we need to go for all our examples of the potency of co-operation to stop exploitation and vanquish trusts. There is no better or more striking example anywhere of the potency of co-operation than the vanquishment of the old grain trust in the grain belt of America by the farmers' elevator movement.

At the beginning of this century, the handling of grain at country points was dominated completely by the big "line" companies. These companies owned chains or lines of elevators

along the different railroads. Prices to be paid for grain in different zones were dictated by the trust. Individual owners of elevators were forced to conform to these prices or be put out of business. In addition to taking excessive margins, the trust elevators cheated farmers on grades and weights. The robbery amounted to 5 or 10 cents a bushel and even more. When grain was cheap, this was a crushing percentage of the price.

To go into the details of the beginning and growth of the farmers' elevator movement—the early troubles in obtaining sites for farmers' elevators on railroad sidings, the early difficulties in finding commission firms on the terminal markets to handle shipments from farmers' elevators, and other handicaps—would require a book. It is sufficient here to say that within 15 years after the beginning of the movement there were about 5,000 farmers' elevators in the grain belt, and the power of the grain trust was broken completely. From that day to this wherever there is a co-operative elevator efficiently operated and properly patronized the local price of grain is in line with central-market prices, and farmers get honest weights and grades.

When the farmers' elevator movement began, few states had co-operative laws. Our first co-operative law in Nebraska, a quite inadequate statute, was not enacted until 1911. Most of the early farmers' elevators, therefore, were simply joint-stock corporations, with no co-operative features. The spirit of the early companies, however, was to "make the market" for grain, rather than to make large dividends on shares. It was this spirit that protected the farmers and broke the grain trust.

With the enactment of co-operative laws, farmers' elevator associations were very generally organized under those laws. The first Nebraska co-operative law had already been enacted when the Farmers Union came to the state. The Farmers Union stressed the co-operative form of organization. But many of the associations organized under the early co-operative laws of this and other states were not completely co-operative. Many of them drifted into the practice of paying excessive dividends or interest on shares, and most of them paid patronage refunds to shareholders only. Furthermore, the shares were generally \$100 each, which made it difficult for young farmers and tenant farmers to become shareholders.

Within 15 or 20 years after their organization, all of the farmers' elevator companies organized as joint-stock corporations, as well as those associations that were organized under co-operative laws but paid refunds to shareholders only, began to be affected with what we call "dry rot." This is the term we apply to the condition in a co-operative association in which the number of shareholders has greatly

declined and an increasing proportion of those left are no longer patrons of the association. The farmers' elevator movement in the whole grain belt has been greatly weakened by dry rot. Some of the early companies have only a few shareholders left, most of whom have retired from farming or have gone into other lines of business. If the movement is to be preserved, dry rot must be prevented and cured. There is just one preventive and cure, and that is to keep the body of shareholders constantly renewed with active shareholders.

The Farmers Union of Nebraska has been very active in urging farmers' elevator associations to combat dry rot by becoming completely co-operative. A very large proportion of our Farmers Union elevator associations in Nebraska, as well as many others, are now apportioning patronage refunds to all patrons, and crediting the refunds of non-shareholders on shares. Along with this, they are reducing the denomination of their shares to \$10 or \$25, so that a patron may more quickly earn his way into the association. Some of our associations in Nebraska have added as many as 50 shareholders in a single year by this method.

Another part of the renewal plan is to take up the shares of inactive shareholders—those who have moved from the community or ceased to be grain producers. A co-operative of any kind should be owned by those who use it. Shareholders who do not patronize the association are likely to be interested mainly in dividends or interest on shares. On the other hand, active patrons are less interested in dividends on shares than in patronage refunds. To make it easier to take up the shares of inactive shareholders, the renewal plan includes reducing the rate of interest on shares to a point where the shares will not be attractive as an investment.

From our experience in Nebraska, there is no point we can urge more strongly upon any group operating an elevator, or any other co-operative enterprise, than to become completely co-operative and provide for constant renewal of the shareholders in the way described here. This is the only way to have permanency and perpetuity. Without renewal, any co-operative will die of dry rot in a single generation. Attention to growth and renewal is important in any co-operative, but it is especially important in marketing co-operatives because so many of their shareholders, from year to year, retire or go into other lines of business and no longer have grain or other products to market.

When the farmers vanquished the elevator trust by operating their own elevators, the men and corporations that had constituted the grain trust retreated to the central markets. Then instead of selling them grain in wagonload lots at country points, farmers, through their elevators, sold them grain in carload lots. Because of greater competition in the central markets, farmers have not been so greatly ex-

ploited there as they were by the old grain trust at country stations. Nevertheless, there is waste and profit and speculation in the central markets that call for co-operation by farmers' elevator associations in handling their grain co-operatively beyond country stations.

Farmers were slow to enter the field of central grain marketing, but about 15 years ago the movement began to organize central grain-marketing co-operatives. The Farmers Union of Nebraska has had such a co-operative in Omaha since 1923. This selling agency receives consignments from co-operative elevators, which it sells on the Omaha Grain Exchange. It also handles considerable quantities of grain "cross-country," or direct from country elevators to the buyers, without going through the grain exchange. We are seeking to increase the amount of grain handled in this way, because it shortens the route, reduces marketing costs, and keeps the grain out of the hands of profit-seeking dealers and speculators.

When the Federal Farm Board was created in 1929, there was a grain-marketing co-operative in practically every central grain market in the United States. The Farm Board set out to bring all of these into a national organization called the Farmers National Grain Corporation. Our central marketing agency in Omaha, the Farmers Union Grain Company, did not join the Farm-Board set-up. We understand it was the only farmers' central grain-marketing agency in the United States that did not join.

Shortly after the Farmers National Grain Corporation was organized it began taking over the grain-marketing activities and facilities of the central co-operatives that were its shareholders. One by one, these shareholder associations were divested of their activities and facilities, leaving them mere shells without grain-marketing functions. And now the Farmers National Grain Corporation is virtually bankrupt, and is being refinanced and re-organized by the Farm Credit Administration in Washington on a greatly-reduced scale of operations.

This Farm-Board folly, the folly of a governmental board or bureau setting up so-called co-operatives, has given central co-operative marketing of grain a setback that will not be overcome for many years. While our central grain-marketing co-operative escaped being swallowed because it did not join the Farmers National Grain Corporation, its growth has been retarded by the confusion and antagonism created by the Farm-Board set-up. However, it is still here ready to grow, and we believe that it will grow rapidly now that the failure of top-down co-operatives dominated by political bureaus has become so clear. In other areas, the farmers will have to start over again in central co-operative grain marketing.

Our plans for the future in Nebraska, in the marketing of grain, are to get every farmers' elevator association in the state to become completely co-operative, with small shares and a low rate of interest on shares, so that new shareholders will be added constantly, and inactive ones retired. This will make our co-operative elevators permanent. And then we hope that every farmers' elevator in the state will become a shareholder in our central grain-marketing co-operative, and that the preponderant part of our grain will be sold direct to users. We are still far from the goal, but we know the road, and can see our way through.

In my next article, I shall tell the story of our co-operative marketing of livestock.

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New Deals, Past and Present

XXV.

"How goes the world, sir, now?" Even the thoughtless know it for a boiling witches' cauldron. The signs of the times are unmistakable; "thrice the brindled cat hath mew'd; thrice and once the hedge-pig whin'd." More events than merely the throwing of "poison'd entrails" by the Communists into the great vat, in which a faulty political and economic system is gradually but inevitably being dissolved, are hastening the advent of a new era in human affairs.

Facing a distracted nation in 1933, the originators and promoters of the New Deal frankly admitted the intention, born of necessity, of inaugurating a reformed economic order of things. One that should be, in large measure, opposed to the system according to the doctrines of Adam Smith and the school which made his views its own. And those who heard of the good news were more than half willing to concede the necessity of reorganizing the existing economic order in accordance with the views advanced by that ill-assorted coterie of men, known as the Brain Trust. Not a few of whom were doctrinaires, whose shouting made the masses believe that *laissez faire laissez aller* and the greed of the rich alone was at the bottom of all their troubles. A planned economy, they were told, demanding for its successful operation the granting of extensive powers to the Federal Government and far-reaching control over all economic affairs of the Nation—this would lead to new and happier conditions, secure for the masses a more equitable distribution of income and wealth.

Distressed as our people were in 1933 and 1934, they would undoubtedly have acquiesced in any and all constitutional amendments necessary to the purpose of a new economic order. Led by a Lenin or Mussolini, the group in power at the time would not have hesitated to inaugurate the necessary changes in the funda-

mental law of the land. Those responsible for the New Deal committed the error of believing possible the introduction of the reforms contemplated by them in spite of the Constitution. The result is known. While all opposition was hushed for a time, when economic and financial chaos threatened, the opposition became vociferous immediately the Federal courts had rendered their decisions, declaring unconstitutional the various acts designed to inaugurate the New Deal and introduce a Planned Economy. Ultimately it was the Supreme Court of the United States, invested by the framers of the Constitution with the power it now has again exercised, for the very purpose of checking the impulses of the law-making body of the national government, which crushed the false hopes of the friends of the New Deal.

It will ever be accounted one of the great sins of parliamentarism and parliamentary Democracy that Congress should have enacted laws, causing the Administration to set up vast and costly organizations intended to inaugurate reforms inherently opposed to both the spirit and the letter of the Federal Constitution. No one has, so far as we are aware, computed the financial waste incurred through this policy. It may be impossible to determine even approximately the cost of the futile efforts sponsored by the New Deal. The wonder of it all is that these reforms should have been attempted. As well might one try to mix fire and water, as attempt to grant legal sanction to policies diametrically opposed to the very doctrines upon which the Constitution rests. This great charter of modern liberties was intended by its originators to protect the American people for all times against the existing system of royal absolutism and everything it entailed, not merely in the political and social, but also in the economic realm. It was directed at autocratic Mercantilism. The Federal Constitution is therefore the very culmination—in the shape of a written national charter—of the ideas of the 18. century: Liberty, based on individual rights—as opposed to the right of the State to interfere in the affairs of its citizens. Jefferson, Franklin, Adams were physiocrats; believers in the theories Adam Smith adopted from the French. The lesser lights among the men, who helped so vastly to fashion the American mind of revolutionary times, were equally as favorable to the ideas of continental philosophers, as were the men referred to.

But while we have left their ideals far behind us, the Constitution expressing their beliefs, the doctrines of their age in fact, has remained unchanged. The promoters of the New Deal, proceeding from various premises, but all of them avid to forge the iron of discontent and hopeless fear as long as it glowed, were blind to the irreconcilable opposition between two ideals, one of which enjoyed the protection of the Constitution and the Supreme Court. Which itself is

the realization of the intention of the philosophers of the 18. century that political power need be restrained. While the Frenchmen, among them Montesquieu, advocated tripartition of power as a safeguard against monarchical absolutism, which they knew only too well since Louis XIV., the framers of the Constitution were aware also of the evil influence the majority, flushed with victory, may exercise. Professor John Fisk voices the opinion of the founders responsible for the division of the exercise of political power and conceived by them as a safeguard against abuse, in the statement: "One of the most serious of dangers which beset democratic government, especially where it is conducted on a great scale, is the danger that the majority for the time being will use its power tyrannically and unscrupulously, as it always attempts to do. Against such unbridled democracy we have striven to guard ourselves by various constitutional checks and balances."¹) One of these checks, the Federal Supreme Court, has frequently functioned in accordance with the intention of the founders of the Republic. In the face of much popular hue and cry a majority of its members have in recent years upheld the opinions of lower Federal courts that certain New Deal statutes were incompatible with the Constitution.

How could it be otherwise? The New Deal, as a whole, is the expression of opposition and revolt against fundamental social, political and economic doctrines of the 18. century. The very ideas and policies which caused numerous revolutions in various parts of the world throughout the 19. century. The Planned Economy, contemplated by its protagonists, offends every canon of "economic freedom," so dear to Liberalism. It is this "freedom" the Constitution safeguards, as it does absolutistic property rights which the emerging bourgeoisie of the 18. century preferred to the feudal concept of property, the one conceived of the Roman, the other of the Christian mind. Irrespective of whether the Constitution is declared to be a safeguard or a hindrance to democracy—the fact remains: The champions of a new deal, bent on inaugurating reforms and departing from premises largely at variance with those upon which the fundamental law of the land rests, must either adopt the tactics of a Lenin or Mussolini, treat the Constitution as a scrap of paper, or appeal to the people to so abrogate and amend the national charter that it may meet the demands of new ideas and new needs.

Neglect to face this situation frankly and courageously resulted in the debacle of the "great experiment", which has not, therefore, brought us nearer to the solution of our social and economic problems. It has, however, adduced new proof favorable to the argument, that it is futile to attempt to solve economic

problems with political means. In addition, the failure to achieve any of the contemplated reforms also reflects on the modern party system, which is being challenged by Fascism as well as Communism.

A well-known Englishman, H. N. Brailsford, in his attractive review of President Roosevelt's book, "On Our Way," which was compiled out of many fragments in the heyday of expectation of what the New Deal would accomplish for the masses, expresses the belief that the distinguished author's diagnosis of existing conditions was of "an almost incredible simplicity." However, Roosevelt is so far our contemporary, Mr. Brailsford assures his readers, that he realizes the natural good will of ninety captains of industry in every hundred does not suffice to ensure an observance of ethical standards in business. Hence the Codes. He had dropped laissez faire to the extent of calling on the Government to help the ninety to discipline the ten. "But he insists that this does not mean 'control' by Government over industry. At most there is to be a 'partnership' between Government and business, not in profits, but in 'planning.' Elsewhere he defines his ideal as 'democratic self-disciplining in industry.'"—Some of these phrases, the reviewer adds, "one had read before. One had guessed that tact inspired them: this clever politician knew the vocabulary of the Rotary Club. But surely he meant something more than this by planning."²)

Perhaps. We, on our part, rather incline to the belief: Roosevelt did not perceive clearly the goal the New Deal was intended to reach. The economic catastrophe, in the midst of which the confidence of the people had entrusted him with the task of leading the Nation out of bondage, had demonstrated plainly the grave flaws of the economic system our forebears originated in the 18. and 19. century. The evils for which it is held responsible, and justly so, loudly called for reforms. But while the framers of the Constitution had assimilated the political and social doctrines and policies discussed by philosophers and statesmen for a hundred years prior to the inauguration of their efforts to write another Magna Charta, the New Deal had for its authors and promoters men of every shade of political and economic thought, as incongruous a crew as ever attempted to navigate the ship "Reform." Among its deck-officers were Warburg and Johnson, who wished for legalized economic planning, or "partnership" between Government and business, in order that the latter should be permitted to do legally what it has so far accomplished surreptitiously: form a vast series of price-rings, privileged to exploit the consumers. Men of this particular caliber saw in Roosevelt's ideal of "democratic self-

¹) Civil Govmt. in the U. S. New Ed. Boston and N. Y. (1904), p. 177.

²) *The New Statesman and Nation*. London, May 12, 1934, p. 733.

discipline in industry" the means to escape the fate which is fast overtaking capitalism: nationalization of the means of production, especially of coal mines and the steel industry, and of course of railroads operated by private corporations.

The New Deal suited the purpose of far-sighted financiers and industrialists exceedingly well. Let us point in this connection to the confirmation on May 2, 1934, by Henry I. Harriman of Professor Raymond Moley's statement, that the NRA and AAA were conceived "not in the secret chambers of the Roosevelt 'brain trust', but in the conservative (?) United States Chamber of Commerce." Mr. Harriman, at the time President of the Chamber, disclosed on this occasion that, as far back as 1931, a special committee of the Chamber was working on the basic plans "which had later developed into the industrial and agricultural programs put in effect by the Administration." The plans concocted by this gentry were turned over to Rexford Tugwell, Professor Moley, and others, before Mr. Roosevelt was nominated even for the Presidency in 1932, Harriman disclosed. "Thus, the programs were generally attributed to the 'brain trust.'"³)

Shrewd industrialists were, for a time at least, easily converted to the Great Experiment. There is, for instance, the highly significant admission, contained in the "Address by Hon. Pierre S. du Pont, Chairman, Industrial Advisory Board of the National Recovery Administration, before the American Arbitration Association at New York, January 25, 1934." He told, on this occasion, how he had gone to the Nation's capital a Saul and come away converted. "Frequently I am asked," this member of the House of du Pont stated: "'What does NRA mean, what are the words that it stands for?' And my reply is that it is an abbreviation for the word 'Opportunity'. And that, ladies and gentlemen, is the meaning of NRA." Mr. du Pont confessed, in fact, that, while he had been doubtful—probably opposed—when he went to Washington, he was more than enthusiastic now.⁴) But he also admitted: "in the eyes of everybody, small industry is suffering on account of NRA . . ." He insisted, however, "it was only suffering because NRA is yet imperfect," and that, as a result, "small industry is continually on a strike, refusing to obey the NRA and code provisions. It is their only way out today, just as the only way out of labor has been strike."⁵)

It would be idle to speculate whether or not the codes, had the NRA continued to exist, could have been perfected, and whether the smaller industries could have discovered "the proper way to take up their grievances" until,

to quote Pierre S. du Pont once more, "this strike of small industry, this complaint of small industry" would have faded out. We are inclined to doubt so favorable a development.

The doctrinaires of the present—their influence on the New Deal was evident—are not inclined to waste time and effort on the preservation of "small industries." One of the most prominent of the sudden reformers, General Johnson, addressing the American Federation of Labor in Special Session at Chicago on October 10, 1933, frankly stated his belief that, since the "astonishing progress of science and finance (!)" simply left the small fellows behind, there was "no use in fighting against the progress of the suns (!)." With other words: It is written that finance capital and the Trusts should rule. Undoubtedly the act, which, as General Johnson declared on the same occasion, speaking in his capacity of National Recovery Administrator, "asks for cooperation between industry, labor, and Government as *one great team*"⁶) (italics ours) would have brought about this constellation, had it remained in force.

"The old order is gone forever and by no man's designing." It is with this statement General Johnson began another paragraph of the same address. The President, in his speech to the vast throng at Philadelphia on June 27, while emphasizing the need for a new Declaration of Independence, laid the blame for the existing evils, the miscarriage of "democratic opportunity"—now to be restored—at the door of the dynasts. Hence "the fight" the President spoke of as the great purpose to which he had dedicated himself, must be directed against men, and the financial and economic power they possess and abuse, rather than against the fundamental faults of the existing social, political and economic system. Possibly the "dynastic interests," denounced by Mr. Roosevelt in the Stadium of the University of Pennsylvania, will be accused of having sabotaged—after sober second thought on their part—what was so generally heralded as the promise of a New Freedom, to which the speaker referred at Philadelphia.

While it is true that the system founded in the liberalism of the 18. and 19. centuries granted to whomsoever was willing and capable of making use of the opportunities it provided for the strong, the clever and the unscrupulous, a capital chance of going over the top and participating in the victorious advance of capitalism, the blame for wrongs committed by individuals must be attributed rather to false doctrines than to the intentional wickedness of men. They merely traveled the highway laid out for them by the "philosophers" toward a goal which, as the latter insisted,

³) Special to the *St. Louis Post-Dispatch*. May 2, 1934.

⁴) Loc. cit., n. p., n. d., p. 4.

⁵) Loc. cit., p. 12.

⁶) Address of Natl. Recov. Adm. Hugh S. Johnson, etc. NRA Release No. 1137, p. 2.

would be found to represent general prosperity. It is Adam Smith, the father of the School, who lays down the principle:

"The natural effort of every individual to better his own condition, when suffered to exert itself with freedom and security, is so powerful a principle that it is alone and without assistance, not only capable of carrying on the society to wealth and prosperity, but of surmounting a hundred impertinent obstructions with which the folly of human laws too often incumbers its operations."⁷)

The Constitution was designed to protect the citizen in his right to exert himself with the "freedom and security" the Scotch moralist had in mind, and to prevent public authority from erecting "impertinent obstructions," such as were customary in the days of Mercantilism. Now that we have discovered the shortcomings of a system built on such premises, the circumstances demand of us the inauguration of far-reaching reforms. The "New Deal," inaugurated so hurriedly, was bound to prove a failure, because its provisions were incompatible, not alone with the organic law of the land, founded in a philosophy conceived in a different age, but with the traditions and the very spirit of the American people.

What the masses expected and wanted was relief from the economic ills aggravated to an intolerable degree by the depression. This they were granted in a measure; but in addition the "reformers" insisted on providing a new economic charter, flimsily constructed out of doctrines advocated by individuals tending in the direction of economic nationalism—a fascistic heresy—while others used the welcome opportunity of promoting state-socialism, introduced for the beginning under the semblance of "planned economy." In general, the New Deal might have been called a "Reformed Liberalism" whose authors did not intend to disturb the foundations of modern Capitalism.

"Things rooted in disorder and confusion," says a modern author, W. B. Yeats, "will not, naturally, produce an orderly and ordered result." Leo XIII. did not, the present Holy Father points out in "Quadragesimo anno", seek help from Liberalism or Socialism when preparing his great Encyclical on the Condition of Labor. "The former had already shown its utter impotence," Pius XI. declares, "to find a right solution of the Social Question."⁸) The attempt of more or less reformed Liberals to construct a New Deal out of driftwood, mostly of liberal fiber, was bound to fail. Half-measures will not do; the evil we are faced with is of an organic nature; it demands a thorough cure.

F. P. KENKEL

⁷) The Wealth of Nations. Chapter V: Digression on the Corn Trade.

⁸) C. S. G. ed., Oxford, p. 4.

Cities, Mirrors of their Builders

What is it men admire about Mont St. Michel or Carcassone? Is it simply age or architectural beauty they find there? Or isn't it the expression of that oneness of thought and purpose we lack, realized by the builders of medieval days, which impresses them so? In spite of the ravages of time, the stones of more than one European city and village reveal them to express an ideal foreign to the real estate speculators of the past century.

The results of their efforts are described by Wallace Richards, Regional Coordinator, U. S. Division of Suburban Resettlement, in the February issue of the *Scholastic* as entirely unlovely:

"The typical American city grew up like a bramble patch, without plan, forethought, or control. The result, in most cases, an expensive and inefficient jumble. What might have been a stately metropolis usually is a shapeless hodge-podge of office buildings, mansions, jerry-built flats, warehouses, costly homes, filling stations, bungalows, stores, and hamburger stands. Skyscrapers rub shoulders with squalor and congestion . . . on the outskirts sprawl miles of decaying subdivisions, whose streets and electric lines stretch across vacant land; yet thousands of citizens are forced to live in run-down, insanitary homes."¹)

Against the truth of this opinion we would not care to oppose so much as a word; but we do believe that something more than "scientific planning" by a central Government is needed to avoid "the worst evils of the old fashioned city." What Mr. Richards calls "the typical American city, which grew up like a bramble patch", is the expression of our civilization and the political, social, and economic doctrines which dominated the 18. and 19. centuries. They are the results of a crass individualism, whose efforts were directed by what has come to be known during the last few years as "selfish greed", considered a virtue by the "philosophers" William Cobden so despised. Or how are we to explain the towns trans-Rio Grande, which owe their existence to the Bonanzas of Mexico, should seem so well planned, when compared to our own Leadvilles? An observation, regarding which the late Charles F. Lummis wrote:

"No city north of the line is so stanchly built as this type of Spanish-American capital [the noted Americanist is referring, in this instance, especially to Zacatecas]. I do not understand a fate which has kept Ruskin from knowing the architecture which, more than any other, would have set his heart afire—at once the honesty of the 16th century, the Moresque art of Spain, the added massiveness taught by the earthquake lands. First, of course, are the churches; and through the 5000 north-and-south miles of Spanish-America these form a series of monuments scarcely to be matched elsewhere. Palaces, bridges, public buildings, even roads—all are fit for their company."²)

Concluding the paragraph, the disciple of Bandelier states:

¹) Loc. cit. The American High School Weekly, Feb. 8, p. 13.

²) The Awakening of a Nation. N. Y., 1899, pp. 24-25.

"One finds few things more discouraging than to know well the architecture of Latin-America and then come back to that of our contracted cities."

Like the cathedrals of old, the medieval towns were the expression of the spirit of their citizens. The very stones bespoke the oneness of their convictions, of their ideals, of their Weltanschauung. No one has sensed this to a higher degree than Prince Peter Kropotkin, although he erred in his interpretation of the reasons for the phenomenon which so delighted him.³⁾

While our city builders were fiercely impatient to garner their profits, the medieval builders were not greatly concerned with this problem. Least so when they constructed their cathedrals, which were usually planted in the center of the town. Even in a great metropolis such as Vienna, the city's chief "house", St. Stephan's Cathedral, holds that position to the present day. This is in itself an explanation of the problem discussed by Mr. Richards.

F. P. K.

Warder's Review

Amendment for Farm Moratorium Warranted

Were a national moratorium, intended for the protection of farmers, possible, the following figures should suffice to cause this measure to be adopted. The value of the average farm in the United States in 1920 was \$12,000; in 1930 its value was \$9000, and by 1935 the average was reduced to \$4480. Whenever those to whom the soil of a nation is entrusted are overwhelmed by a catastrophe, such as that revealed by the figures quoted, self-preservation should dictate the adoption of a moratorium.

If a moratorium is impossible under the Constitution, an amendment permitting this measure would be far more warranted than in the case of child labor, the cause of so much propaganda. The future of the most important estate of the Nation, that of the farmers, and of agriculture in fact, depends upon the means adopted to rescue its members from the very lot which befell the yeomanry of England. It was their approaching doom St. Thomas More foresaw and which led him to write "Utopia."

Towards Universal Debt-Servitude

Unfortunately, the following ironical squib, first published, it seems, in the *Troy, N. Y., Record*, tells only half of the story:

"Civilization is the condition in which one generation pays the last generation's debts by issuing bonds for the next generation to pay."¹⁾

But what of the debts the present generation is adding to those incurred by the generation of

yesterday and the day before? The nations of the world are not today issuing bonds intended to replace merely former issues; they are adding to an already intolerable load of public debt, in the vain hope that coming generations may be able to rid themselves of the obligations. We do not doubt this will be done, but in a manner entirely compatible with the callous indifference of the men of today towards their posterity.

The freedom and right to mortgage not merely property, but also the productive labor of a people to the money-lenders—this is indeed one of the outstanding features of the civilization created by the beneficiaries of the liberal system, the capitalist class. All 'civilized' nations are today suffering the results of debt-servitude, the conditions of which are no less onerous than those imposed by the victorious Romans on a conquered nation.

Regarding Lost Markets

England is one of the European countries which no longer depend on our farmers for cheap food for the masses. It obtains its supplies from the Dominions, of which Canada is one. The growth of population in the prairie provinces of that country and the consequent increase of farm products helped to create the present situation of agriculture in our country, known as overproduction.

According to *Canada Week by Week*,¹⁾ published by the Canadian Government Information Bureau, the provinces referred to have increased their population from 419,512 in 1901 to 2,353,529 in 1931. Of this number no less than 1,195,414 live on the land. No wonder the account should state: "Great progress in agricultural development has also taken place." Which means, with other words, that during the period of 30 years under consideration the area of occupied farm land in the prairie regions of Canada was increased from 15 to 110 million acres, or more than sevenfold. Let us supplement this information with the further statement that last year Saskatchewan, the great wheatgrowing province, produced 135 million bushel of wheat, despite drouth, rust and frost. Saskatchewan's oats crop yielded 132 million bushel, raised, let us add, on cheaper land than is ours, not overburdened with taxes as farm property is today in our country. Nor need Canadian farmers pay exorbitant prices for whatever they buy.

Argentina, Australia, New Zealand and India are also competitors, whose challenge our farmers have experienced in the markets of Europe. It is only recently the cotton farmer has discovered, for instance, that the Brazilian planter is competing with him, and he does not as yet know that Italy intends to emancipate its cotton industry from the cotton producers of our country by raising cotton in Ethiopia.

¹⁾ No. 840, Ottawa, June 6.

³⁾ Conf. chapter on the Middle Ages in "Mutual Aid."

¹⁾ Quoted, under the title "Definition," in the *St. Louis Post Dispatch* for May 11.

Deeper and Deeper Into the Mire of Debt

One sheet of paper out of Washington, issued by the Farm Credit Administration on June 17, offers weighty evidence that the New Deal has accomplished but little or nothing towards establishing the economic security of the American farmer. According to this statement, the farmers of our country are today virtually in the position of the ryots of India who must mortgage their crops in advance of the harvest to the money-lenders in order that they may be able to sow and plant even.

According to the information supplied by the Farm Credit Administration, widespread increase in farm production credit loans is noticeable. During the first five months of 1936 the number of farmers obtaining loans from production credit associations exceeded by 17 per cent the number recorded during the corresponding period of 1935. The number of farmers financed through the associations increased in 41 states and the loan volume in 38 states. States showing the greatest percentage of increase in the amount of loans were Indiana, Ohio, South Dakota, and New Hampshire.

The total sum of money borrowed by farmers during the first five months of this year is larger likewise. The associations made 168,222 loans in the amount of \$104,536,000 during the five-month period of this year, compared to \$85,931,000 in the corresponding five months of 1935. The average-size loan was approximately the same for both periods however. Consequently the figures prove that farmers are faced by the growing need to borrow money for the purpose of making crops; hence crop failures, as among the peasants of China, India, and Egypt, prove more disastrous to them than they did in the past. The debt incurred remains their burden and increases their inability to make a living on the land. But while every farmer knows that it is not loans he needs, but release from debt, interest payments and high taxes, he is helpless in the face of a situation which has assumed the nature of a tragedy. Neither Society nor the State, as they are organized today, are able to relieve the terrible situation.

Native Handicraft and Vocational Training

Visited by numerous tourists each year, Santa Fe, New Mexico, is, of course, an excellent market for native wares. Nevertheless, it is remarkable that one Santa Fe mart last year sold native handicraft products, worth \$28,000, and that at least 218 men, residents of the city, made their living in 1934 by weaving neckties, scarfs, and blankets. This was related by Brice H. Sewell, State Supervisor of Trade and Industrial Education, at a luncheon of the Santa Fe Rotary Club.

The speaker also referred to the remarkable example set by Chupadero, a small native settlement in Santa Fe county, where practically

every family is engaged in native handicraft. On his first visit, Mr. Sewell met the vocational teacher on the road, driving a wagon on which, besides the loom, was his family, heading for the workshop at the village, built entirely by the people who had furnished the material and the labor for this structure.

According to Mr. Sewell, a comprehensive survey of the northern native counties of New Mexico revealed that the average size of each farm in this section of the state was less than four acres. Such a plot of ground furnishes the bare necessities of living, but no more. If to this can be added some income from the products of native handicrafts, then the problem of unemployment and avoidance of destitution is largely solved. And employment must be found for those who formerly worked as casuals in the Colorado beetfields, the Wyoming and Nevada sheep camps, in the distant coal and metal mines, and on western roads, which no longer call for unskilled labor from New Mexico.

Mr. Sewell also referred to historical evidence showing that as early as 1804, Santa Fe had petitioned for teachers from Spain and Mexico to instruct the people in weaving and other handicrafts. The instructors were sent and one of the results was the production of more elaborate patterns in weaving at Chimayo, where even to this day nearly every native home has a hand-loom for weaving.

Beginning where the Spanish authorities and the Friars left off, the Federal Government and the State of New Mexico, cooperating, are developing a system of vocational training which is even now producing satisfactory results. As we have pointed out on former occasions, it is desirable rural industries should be developed wherever farming is no longer able to support the people on the land. In accordance, of course, with native ability, raw material, local or available markets for the wares of rural or cottage industries.

The close nexus between the revealed and the natural law is well exemplified by St. Thomas Aquinas in a statement, supported, as in some other instances, by a quotation from a pagan author:

"It is altogether sinful to employ deceit for the purpose of selling something to somebody at a price beyond the just price. For in such case one deceives his neighbor to the latter's injury. Therefore even Cicero declares (3 de Officio): 'All deceit must be prevented from entering into sales contracts. The seller should not engage anyone to make fictitious higher bids, nor the buyer anyone to make dishonest low bids.'"

In the light of such motivation, illustrating the correspondence between the two laws, and consequently their two-fold binding power, the grievousness of their violation becomes all the more clear. And similarly, the constructive value of the revealed law, supporting, as it does, the law God has implanted in the heart of man.

Contemporary Opinion

In the worst days of British Monarchy, early in the last century, the momentum of ten centuries carried the institution along. The men of the seventeenth century were lost as soon as the monarchy was destroyed, and they found no settlement until they restored it. Cromwell was succeeded by his son and moved inevitably, using other words, towards a reassertion of monarchy.

There is nothing adventitious or accidental about this vitality. The monarchical idea is not something in the field of constitutional experiment but goes much deeper, in the royal office there is something profoundly natural and native to human society and it bears a sacramental character.

DOUGLAS WOODRUFF
in *The Catholic Times*¹⁾

But where does all this co-operative activity lead? What is the goal for which co-operators are aiming? Is it merely a more efficient economic system? It is that; but it is something more. It is a more satisfying economic system because it is more moral and because it solves most of something more, for Co-operation has other aims than economic ones. The earnest co-operator seeks to apply co-operative methods to all purposes of social life, and does so because he believes that in working with others for the common good, man's highest qualities are enlisted and developed; and in the employment and development of these qualities the man himself becomes a better man, and the quality of the human race is improved.

F. HALL and W. P. WATKINS
in *Co-operation: A Survey of the History of the Co-operative Movement*

This last depression has been a depression of plenty. We had too much of everything; too much of life's necessities; too many luxuries; and so much purchasing power that unsound promotions and high-powered unscrupulous salesmanship ran wild. We were none too careful in our representations as to investments, to a public always eager to make money.

About the only thing of which there was a shortage, was restraint. Most of us want many things we do not need and cannot afford, and some of us work over time selling people things they are not able to own.

Some are too eager to accumulate wealth at the expense of the mass. Entirely too many are unable to make ends meet.

JESSE H. JONES
Chairman, Reconstruction Finance Corp.²⁾

The Catholic is the last of the great rebels. The *soi-disant* revolutionaries are eloquent in their attack on the symptoms but are unable or unwilling to diagnose the malady from which civilization is dying. In their heart of hearts they admire the material productivity of this age, and are content to demand that the spoils should be more equitably divided, and that the tempo of progress should be speeded up. More and more motor cars, fewer and fewer babies. They share the smug satisfaction of the Victorian economists as they contrast modern industrialism with the unenlightened economics of their medieval forebears.

Fortunately it is possible to detect signs of a change, a growing suspicion even among socialists, that a civilization which has reversed the natural order of things is not in every respect superior to the older cultures of the past. Those unenlightened medievals, groaning beneath the tyranny of grasping priests, did not burn crops while men starved. It has been left to our progressive age to give thanks for a bad harvest and to deplore the abundance with which the earth brings forth her fruits in due season. A bad harvest sends up prices and enriches those who have mastered the technique of exploiting scarcity. Men are acclaimed as benefactors if they can bring about agreements to restrict production. The sower went forth sowing and received a bonus for the seed which fell on stony ground.

Our civilization is diseased at the roots. Let us not deceive ourselves.

ARNOLD LUNN
in *The Cross and The Plough*¹⁾

There died last Sunday [June 14] a man [Gilbert Keith Chesterton] who would have wished to be remembered, if indeed his immense, generous, high-spirited humility ever admitted the consideration of posthumous fame, as a Catholic and as a lover of freedom. For him, the second could only take full and solid root in the first: for, as is plainly shown by the development of the Servile State before the rise of Christianity and since its corporate decline, "the rights of man to life, liberty and the pursuit of happiness" have no basis in nature and, once the vitality of religion is withdrawn, wither into abstract and artificial assumptions to be swept away by the first breath of realism, as the doctrines of Rousseau have been swept away by those of Marx.

It was in his religion, with its insistence upon the equality of men, not in strength or ability or power, but in value to God, that Chesterton found the source and the justification of his passion for individual liberty; a passion which moved him in his earlier years to exert all his exuberant strength against such a di-

¹⁾ London, Jan. 24.

²⁾ Mimeog. Press Release: Address before the Advertising Club of N. Y., April 21.

¹⁾ Organ of the Catholic Land Association of England and Wales. Loc. cit. Vol. 2, No. 4, p. 7.

versity of foes as the established industrial capitalism of his time, the prospect of State Socialism, the threat of prohibition and of compulsory sterilization, and the patronizing paternalistic schemes of various large firms benevolently to organize the private lives of their employees. In later life much of his energy was spent in working out and in publicizing the theory and practice of Distributism, a social system which, recognizing the fact that for the ordinary man with a family to keep, liberty and responsibility are made possible only by the possession of property, advocates the establishment and encouragement of small owners of every kind, and especially of peasant proprietors.

*Time and Tide*¹⁾

London

The question of whether or not the characteristics attributed to the present system are evils in comparison with the corresponding characteristics hoped for under a Planned system is not the only fundamental question that must be answered before Planning can be recommended or rejected

Planning cannot be supported by all the objections to the present order, but only by such as it could overcome concurrently; and these must be offset by the cost of overcoming them, in terms of advantages foregone. It is clear for one thing that at least some schemes of Planning would prove less satisfactory than the present order even with respect to some of the criteria by which they condemn it.

The fundamental objection to Planning, however, according to most of its critics, is the fact that restriction of the freedom of the individual in some way or other is of its very essence. For some critics this is an evil of such magnitude as to outweigh all the promised benefits, even if there were no elements of dubiety in them, which there certainly are. The question of how much freedom is worth surrendering for how much other benefit is a philosophical judgment that is certainly not to be assisted by punning on the word freedom or algebrizing with it as if it were a simple variable.

The whole problem would be conveniently simplified if an arbitrary set of values could be assumed as articles of peace; but the literature of Planning makes it sufficiently clear that nothing of the sort is practicable. We all, or nearly all, pay lip-service to the same ideals; we would like, not only to eat our cake and have it, but also to distribute the crumbs *ad lib.* to the poor. But when the economist, not competent to criticize ideals absolutely but performing his proper function in determining the degree of their mutual incompatibility, draws attention to the relative scarcity of our resources, we are in danger of discovering that our residual ideals are as various as the recipes by which our several cakes are made.

¹⁾ Editorial, Loc. cit., June 20, p. 890.

In the circumstances, the problem of judging between the present order and specific proposals for reforming it remains inconveniently complicated. This, on the whole, seems to add weight to the contention that the choice between our present manifold ills and the simple heroic remedies of Economic Planning need not be taken altogether seriously until some of the other alternatives to the present state of affairs have been more fully considered.

PROFESSOR EDWARD BATSON
University of Cape Town¹⁾

By a cleverly worded piece of legislation, framed by those in control of the Bank (of England) and passed by the British Government in 1925, the Rothschilds and their banking associates were given complete control of gold in Great Britain and the means of getting complete control elsewhere. This piece of legislation, together with the regulations it made necessary, has been the direct cause of most, if not all, the world's international monetary and trade troubles. When giving evidence before the Macmillan Committee on March 26th, 1930, Sir Montagu Norman, Governor of the Bank of England, made the following frank admission in reply to a question by Mr. Keynes:

"I think," he said, "if it had not been for the struggle for gold over the last few years, that is to say, the flow of gold from one place to another, caused by whatever event it was, we would not have had anything like the difficulties in maintaining the exchanges that there have been."

By the above mentioned piece of legislation the fiduciary issue of the Bank of England (that is the part of the Bank of England's notes that were unprotected by gold) was increased from 19,750,000 to 260,000,000. By this act more inflation was injected into the pound sterling than any medium of exchange has ever experienced before or since. For domestic purposes these fiduciary Bank of England bills were made legal tender and could not be exchanged for gold except in minor cases where the Bank of England saw fit. The minimum conversion for any purpose was a bar of gold weighing 400 ounces. No one except the Bank of England could export gold out of the United Kingdom and the quantity of gold which any person, firm or corporation, other than the Bank of England, could hold was limited to a small amount. Similar legislation was put upon the statutes of France shortly after 1925, and in an incredibly short time the Rothschilds and their associates had complete control of the world's gold. It was beginning to roll out of the United States to Europe, when President Roosevelt put a stop to it in March, 1933.

*The Instructor*²⁾

¹⁾ A Note on the Nature and Significance of Economic Planning. *The South African Journal of Economics*, Vol. 4, No. 1, p. 73-74.

²⁾ Special Issue, 1936, Gardenvale Study Club, Gardenvale, Quebec, p. 102-103.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

More than 100,000 copies of the Encyclical 'Quadragesimo anno' were distributed by the Catholic Action of Hungary during 1935.

An annotated edition was used for this purpose; while the explanations are written in a popular style, the price too is exceedingly low, 3 filler, or about the cost of a one-cent postage stamp.

The International Congress of Catholic Nurses will be held in London in July of next year.

Meanwhile, preparations for the event are being made by the Catholic Nurses' Guild of Great Britain, the new society of Diocesan Guilds, which was confederated following the decision of the Bishops of England at their recent meeting.

A new working-men's journal, called *Man-gomba* (Guilds), which is to appear as a supplement to the Catholic newspaper of Leopoldville, *La Croix du Congo*, has been started by the Scheut missionaries there.

The new periodical will be the organ of the Catholic Craft Guilds which have been organized by the missionaries for the personal sanctification of the working-men and for the development of their Christian social sense.

We have long contended that churchdoor-racks in our country will not fulfill their purpose adequately until they are entrusted to "box-tenders," as the men and women, qualified for the not at all simple task of disposing of pamphlets in churches in a manner helpful both to the purchasers and the publishers, are called in England.

The total number of box-tenders, who cooperate with the Catholic Truth Society of England, was 1915 at the end of last year. Of these 270 were new members, but as many of them were replacing box-tenders who had dropped out for one reason or another, the total increase of the year was only 82. Seventy-five new Cases were supplied during 1935; the Society now has on its books a total of 1629 Cases.

A total of 1,371,490 pamphlets were disposed of by the Society in 1935. In all 49 new pamphlets were issued. A highly commendable innovation pointed out in the report we would wish to see introduced in our country: the setting up of C. T. S. stalls by a local branch on Saturdays in the public markets.

The account by Barbara Wall of the jubilee the French Catholic Youth Association celebrated at Paris late in spring says that no less than 40,000 young men had participated in the event over the week end. What is known in France as the Association Chrétienne de la Jeunesse Française, is divided into five major groups according to the vocation in life of the members: JOC (young industrial workers), JAC (young agricultural workers), JEC (young students), JMC (young sailors), and JIC (young professional or independent men). The largest of these groups is the JOC, the

young industrial workers, who pray that God's kingdom may come in all their factories, workshops, offices, and in all their homes.

"There is something of a development in Christian history (which only shows previous retrogression)," the English observer thinks "when a miner can walk into the middle of a hall with a beret on his head and a torch in his hand and be clapped by 40,000 young men so that the noise can be heard above the Paris traffic outside. This occurred because there has been formed a new group of JOC miners, and after the one had appeared, the rest followed and acted with the utmost simplicity a few scenes from Our Lord's life."

CHRISTIAN TRADE UNIONS

The recent Congress of Christian Trade Unions, France, put the necessity for the establishment of a legal minimum wage at the head of their program. At the conclusion of the meeting the following significant motion was passed: "We assert once again that economic and social reconstruction cannot be pursued by class-war and by purely material methods. It can only be achieved by a common effort of collaboration in a spirit of justice and charity."

The conditions for such a reconstruction are:

(1) A guarantee to all workers and their families of conditions of work that enable them to live like human beings, by the reinforcing of social legislation particularly as regards Sunday rest, the protection of women's work, family wage, minimum wages, control over the cost of living, the raising of the school-age, the 40-hour week, paid holidays, health organization, better housing, and attendance to the problem of the worker's leisure.

(2) The granting to all workers of the means to defend their rights by trade-union action, the legal enforcement of collective agreements.

(3) Preparing the workers to take their part in the management of the industry through the legal right to have access to its administrative committees.

(4) The institution of legal bodies both in the professional and economic order which shall have, under the supervision of the state, the right of initiation, control and regulation of enterprises.

(5) A complete reorganization of works of public utility, of the credit system, of transport, in such a way that all who benefit from them, including the workers and the public, should be consulted, under the control of the state.

GROUP HOSPITALIZATION

A plan for hospital care, inaugurated for people of moderate means in the New York metropolitan area a year ago, has been agreed to by more than 80,000 individuals, paying \$10.00 a year, the rate being advertised as 3-cents-a-day. When a similar plan, promoted by the London Hospital Savings Association, had been in operation for the same length of time (1924-25), the number of participants was 18,000 less. In London the plan was subscribed to by 1,600,000 persons within a period of 13 years.

Numerous physicians and hospitals in New York are reported to be favorable to the enterprise, partly because it assures payment of their bills. For the premium mentioned, the man or woman of moderate income is assured hospitalization for a period of three

weeks in a year at any one of 174 metropolitan hospitals. Should such service prove insufficient, the patient may obtain additional service at a reduction of 25 percent from regular charges. The money is managed as a common fund by the Associated Hospital Service for which hospital trustees are responsible, while the State Departments of Insurance and Social Welfare supervise the administration. Important conditions for admission are: that the applicant be gainfully employed when making application, that he be under 65 years of age and that he enjoy good health at the time. He is not subjected to a medical examination. The members of his family may enrol also, although not gainfully employed.

The London and New York plans point to similar methods followed in some forty other cities, including Syracuse, Rochester, Newark, Cleveland, Minneapolis, St. Paul, Washington, Wilmington, Norfolk, New Orleans, San Antonio, Dallas, Memphis and Jacksonville.

BACK TO THE LAND

The Fascist Government of Italy has succeeded well, it seems, with the task of settling people on the land, meeting two conditions: the necessity of producing more food for the nation and the opportunity to provide a living for those who would under ordinary circumstances have emigrated.

Thus far 11,400 families, or a total of 85,000 individuals, have been settled on the land in Sardinia, the new province of Pontinia and in Lybia, where colonies have been formed. Each family receives an adequate piece of land and the necessary means to sustain themselves on the land, in consideration of the purchase money which is to be paid to the Government in installments, spread out over twenty years.

SMALL HOLDINGS

A settlement of small landholders has been established by the Jesuit Missioners of Calicut for laborers engaged on the plantations in that part of the Malabar Coast. Great tracts of land here are given over to the cultivation of tea, coffee, rubber and pepper. The laborers of these plantations demand the attention of approximately one-third of the missionary personnel of the diocese. The population is mainly a floating one: when the workers' contracts expire many of them migrate to other parts of the country.

With a view to establishing the Catholics permanently in one place and to having a good number of non-Christian workers fix their abode there, the parish priest of Meppadi acquired a tract of woodland which he cleared and prepared for cultivation. The land was divided into lots which were assigned to families, Christian or Pagan, who would be willing to stay at Meppadi permanently. The families thus settled will have their own gardens to cultivate during their spare time and they will have their own houses instead of the rude barracks supplied by the plantation owners. The tract of land covers a hill, the top of which has been reserved for a shrine dedicated to St. Joseph, the Patron of Workingmen. It is planned to erect a church here and in time to start Catholic charitable institutions on the same spot.

STATE PRODUCE MARKETING

A Government Bill, introduced into the New Zealand Parliament, seeks to protect producers of primary products from the effect of fluctu-

ations in market prices. The Bill provides that the Government shall acquire, from time to time, ownership of such products as are intended for export, and may either acquire ownership or control the sale and distribution of products intended for the home market. The Bill also makes provision for an emergency plan to deal with dairy produce. A new Department of State, to be known as the Primary Products Marketing Department, is to be established under the provisions of the Bill in order to administer these matters.

Associated with the Bill is the policy of making reciprocal agreements with other countries, full power being provided for negotiations for access to the markets of other countries on a reciprocal basis, financial credits from the sales of exports from New Zealand being utilized for imports from the countries concerned.

CO-OPERATION

Co-operators are aware of the need of educating both members and employees of co-operative undertakings, the one for a better understanding of the principles of co-operation and the other to that of their obligations. Hence the British Co-operative Union and Co-operative Wholesale Society Joint Committee on Technical Education conducts schools of various kinds. Among others these:

From July 4-11, and again from the date last named to July 18th, two one-week Schools for co-operative salesmen, of all departments, at the Co-operative College Hostel, Manchester; a Summer School for teachers and prospective teachers, to be held for two weeks, from Aug. 1-15. An announcement declares:

"Co-operative education committees are faced from time to time with the problem of a scarcity of suitable teachers for the classes they desire to organize. The Education Department of the Co-operative Union has always recognized this difficulty and has attempted to increase the supply of trained teachers for co-operative subjects by encouraging the organization by education committees and associations of One-Day and Week-End Schools and classes for teachers, and has supplemented this work by organizing from time to time Special Summer Schools for Teachers." The Special Summer School referred to is the result of this policy.

In addition, the Joint Committee on Technical Education announces three One-Week Schools for co-operative departmental and branch managers (separate schools for students from the grocery and dry goods departments), to be held from Sept. 5 to 26.

COTTAGE- AND RURAL INDUSTRIES

Founded in 1884, the Home Arts and Industries Association, of England, is still following the course adopted over fifty years ago. Its main object, as expressed in the minutes of the first meeting of the Council in the year named, has throughout been "to spread the knowledge and practice of good handicraft and of those arts which make home beautiful with the intent that people should learn the twofold delight of making and enjoying beautiful things."

Its annual exhibitions are both a display and a market, the stalls of which are entirely occupied by the working members of the Association. The range of crafts covered includes ironwork, woodwork, textiles,

needlework, weaving, knitted fabrics, lace and embroidery, pottery, silversmiths' work, jewelry, baskets, leather work, toys, writing, illuminating and engraving. This year's exhibition will be held at Dorland House, London, towards the end of November.

CHILD LABOR

It was in the England of the unrestricted regime child labor for the first time in human history became a serious social problem. Although its worst features were curbed long ago, it still remains a serious menace to the welfare of not a few juveniles in that country.

The inquiry, conducted by the Manchester University Settlement, shows that boys are still found to be working as long as sixty or seventy hours a week in a wide range of occupations. Van-boys, errand-boys, cinema page-boys and messengers may all be required to work up till ten or eleven at night. For the most part they are engaged in blind alley jobs and little opportunity is given to join clubs or attend night schools. The report suggests that this will continue until statutory protection is provided; it recommends that the Factory and Workshop Act and the Shops Act should be extended to cover young persons working in these kinds of jobs. Even this overdue reform would not be entirely satisfactory, says *Time and Tide*. The Factory Act establishes a limit of sixty hours and the Shops Act a limit of fifty-two hours a week (until the end of this year, and thereafter of forty-eight). Children of fourteen may still be employed in factories for twelve hours a day. New legislation is urgently required; "but perhaps the Minister of Labor will maintain that such fierce exploitation is necessary in order that Britain may compete successfully with its unscrupulous foreign rivals."

HOUSING

A recent meeting of the Central Council of the Cape Western Vicariate, held at Cape Town, was told by the speaker of the day, Dr. Wicht, that he felt there was a certain sphere of activity in which the Vincentians could accomplish much good and with which he in the course of his medical practice came into daily contacts. It had been found, he said, that one out of every seven deaths in the Cape Peninsula was due to pulmonary tuberculosis, but if one left out of calculation those persons who are well-housed and well fed, and who were, therefore, less subject to this terrible disease, the proportion of the remaining persons dying from this cause would be about one out of every two.

These deaths occurred among the poorest classes, European and non-European, who were badly nourished and badly housed and who lived in such squalor as was not known in the Union of So. Africa outside the Peninsula. Those Brothers who could should interest themselves in the housing question and in the general betterment of their fellow beings, thus putting their principles into practice in public affairs.

Australia too knows a housing problem at the present time. The president of the Building Industry Congress, Mr. W. O. McCutcheon, has estimated that Melbourne is short of 15,000 houses at present. While the Government has so far done hardly anything but discuss remedies for this evil, rents are steadily rising, and

houses are actually being demolished to make way for factories.

"How long are we to wait," remarks the *Tribune* (Catholic), of Melbourne, "until our rulers have time to spare from Palaces of Culture and Royal Monuments, to give their attention to this urgent problem? We have said before, and now repeat, that it is useless to rely upon the uncoordinated efforts of municipal authorities to deal with the housing problem, or the slums which result from its neglect. There must be a central controlling body, a Housing Board, with wide powers and a definite program to work on. Australia is almost alone among modern countries in having made no attempt to deal with this problem. Such neglect is our shame—it will, in no long time, become not merely shameful, but perilous to the health, public order and morals of the community."

WOMEN WORKERS

Among other important matters, the executive committee of the International Federation of Christian Building Trades Unions, which met in the city of Luxemburg from May 21 to 23, discussed the employment of women workers as building-construction helpers in certain countries of Europe. A protest was adopted on this occasion, emphasizing four objections against such employment of women:

- a. Physically woman is unfit for the hard work demanded of her in the building industry;
- b. On account of the nature of the work in the building industry, morality must suffer because of the presence of women;
- c. The presence of women increases the danger of accidents;
- d. Women's work is a means used by employers to depress wages.

VOCATIONAL TRAINING

A strong tendency is evident in Germany towards making examinations for shop assistants compulsory. At present the very thorough system of education and examination, in both theory and practice, is voluntary, and during 1935 no fewer than twenty thousand students presented themselves for examination, of whom 83 percent were successful.

These tests are conducted under the auspices of special associations of tradesmen in different areas and, for psychological reasons, take place as far as possible in the shop in which the student works. Almost without exception the practical tests appear to show better results than the theoretical tests.

The principle in the German system of technical education is to fix a certain quota of knowledge, which the student must attain to be considered competent.

PROBATION

In the course of a spirited address, delivered at the annual meeting of the Catholic Prisoners' Aid Society, held in London some weeks ago, the Recorder of London, Sir Holman Gregory, said:

"We are such hypocrites that if a man behaves himself in prison he is allowed out on license. He is told to go out and be an honest man. We are such hypocrites when we do that, because everyone in authority knows that the man cannot get work. Then, having no money, he gets desperate and another offense is committed." Sir Holman advocated large hostels near prisons where the men could at least get food and lodgings and be in touch with possible situations.

The Reminiscences of a Kenosha Pioneer

(Concluded)

As soon as the new cemetery had been laid out, the remains of those buried in the older one were transferred to it. When they were exhumed, all were found intact, because wood is preserved for a long time in water. We placed 6 to 7 coffins on a wagon each trip; I personally removed two, at my own expense, those of the father-in-law of my daughter, Anna, and of a School Sister. Neither had relatives residing here. After all corpses had been exhumed and buried in the new cemetery, and the large cross erected, the people, who had purchased family lots, began to plant flowers, as though one wished to outdo the other. The whole affair caused me great joy. Everyone was pleased with the work I had done.

The work in both cemeteries having been completed, we met to confer regarding the building of a church. After lengthy deliberations it was decided, as one of the main considerations, that someone with knowledge and experience should be selected to superintend the work and the workmen, and that he should be allowed to work along with them. Now they all, without giving the matter much thought, voted for me, Martin Weyer. Having thought over the matter, I accepted the offer, thinking the job would last a long time and that work on the church was work on the house of God. I decided to work for 6 shillings (75 cents) a day, though the wage for workers at that time was higher. I felt I should be content if I earned enough to provide a living for myself and my family, and I had already done the kind of work to be done here in Germany. I knew how to make mortar out of lime and sand, which was the first job required of me, since the stone foundation, upon which the frame structure was to stand, had to be laid; likewise, I could make the plaster that would be required. I prepared a good supply of plaster and wheeled it into the church whenever time permitted.

Building the Church—Arrival of a Priest— A Mission

Building the church took quite a long time. When the structure was finished, I went with another man to Bishop Henni, who was at Rosin [Racine] and begged him to send a priest to us. He said he had none available at the time but he would soon ordain one and that we should have him. This was done shortly after. When he [the priest] had been with us a short time, he learned that a Mission was being held in a small town about ten miles distant. He asked me to accompany him to that place, because he had never seen or heard a missionary. I said I would go with him. When we arrived there, he entered the rectory in which the mis-

sioner lived; told him he had been stationed but a short time in Kenosha, and requested him to come to us to conduct a Mission. He was told Missions had to be arranged for a year in advance. The priest then came out and asked me to speak to the missionary; I did so, but he told me just what he had told the priest. He said he would come to us for the first Mission the following year. He came June 10th [and remained] until June 18th. Then he left on a boat for Chicago, and I went with him.

The Missioner's Departure for Chicago

When the missionary left us I went with him to the pier and carried his grip. I went aboard with him and talked with him about several matters. Suddenly he said: The boat is leaving.—The gangplank had already been raised, the people had all left the pier. The pier was about 3 feet high; I leaped onto it and reached it, but when I landed, I started to fall backward; at that moment my shoulders were violently pushed forward, and if I had not been able to make a quick stride forward, I would have fallen and could not have stayed on my feet; at the same time, I was in danger of falling off on the opposite side [of the pier]. This was the most dangerous experience of the kind I have had. Thousandfold thanks to God and the missionary, who had probably watched the incident and had prayed God to assist me; thanks to God and Father Winiger [Weninger].

Ever since I was born, very many similar accidents affecting me have happened, as related heretofore and as I shall record later. But One alone could take my life, as has repeatedly been told. I cannot thank God sufficiently for having saved me.

Singing in Church With Organ Accompaniment

In June, 1864, the missionary conducted the Mission for 8 days. At that time we had no singers; since we had no German singers in the city, I and my wife and two daughters had to supply, in the emergency, the required singing. My wife, who had come from a different village, had been choir leader. We sang German Mass hymns; the beginning was very poor. But one Sunday I heard an excellent singing voice behind me. As soon as Mass was over, I turned to the singer and asked him where he was bound for. He said: I will stay here, provided I can find a job. I said: If that is so, I will give you my job. He was an unmarried man, named Nic. Hütter; he was happy over my offer, and I was still happier because of my release.

Nic. Hütter's Organ Playing and Singing

When the aforementioned Nic. Hütter began to sing, it was necessary for the parish to buy a small parlor organ, because he could also play

the organ, as he had already told me. Later he had to teach the singers to sing, which caused him a great deal of work. He now remained in Kenosha, where he had found employment as blacksmith in the city; in Germany he had been a locksmith and had made articles both of a lesser and higher grade, which he also did here in the beginning, as I myself have seen. He entered into contract for his services with the parish; I did not inquire how much he received. I told him the parish was poor, and that one must do something for the honor of God, for which one also receives a reward. For almost a year I performed the services for our priest without any other pay, and still was none the poorer; rather the opposite. I have repeatedly had this experience in America, and therefore I did what I did.

What Happened Until Now in Wisconsin

I wish to record here that the aforementioned Hütter performed his services to the satisfaction of the parish for many years. Later a school teacher, whom they employed, did the work.

All That Follows Occurred in Minnesota.— Faribault, Bathing—Lifting Stones—A Small Tree Falls

During the first year, 1847, I went to the river one evening after dark to bathe; the water was very cold. When I had been in the water about 2 minutes, I was so badly chilled that I shook and my teeth chattered; I was forced to walk to shore and to climb up a three foot bank, which I was barely able to do. Once I was on shore, I could not find my clothes for a while because of the darkness. Then I found them and put them on; I went home and sat down beside the warm stove. I thought I would be taken ill, but I suffered no evil effects. A thousand thanks to God.¹⁾

* * *

When in 1879, or a few years later, I broke heavy stones out of a foundation, I contracted a severe abdominal rupture, which has caused me a great deal of trouble ever since; it was made worse on December 15, 1902, when I fell on two occasions, and later became still more aggravated, very frequently causing me pain and trouble because of the internal changes.

* * *

The breaking of the small tree. This happened in 1880. Near the River stood a small tree which I wanted to break off. I pulled hard with my right hand, and it broke off; I quickly grasped a post with my left hand, and that

saved me. If it had broken, I would have fallen backwards and struck my head against a wall, then fallen headfirst into the River, where I would have lost my life. There would have been no chance for me to save myself; but God saved me, and I render thanks to Him a thousand times.

The Fall With the Heavy Plank

The fall with a heavy plank. It was in the garden. I carried the plank on my shoulder, fell backwards, and the plank fell on the left side of my chest. For a long time I suffered pains in that spot, and once at night I dreamed I spat blood. Now I was in great fear that I should lose my life. Two years passed and then the hemorrhage occurred, but not as I had expected. Suddenly I felt as though I must vomit; something like small pieces of meat seemed to fill my throat and I had to remove them with my fingers, and then I saw they were clots of dried blood; it seemed to me this was caused by the fall backward I had experienced when carrying the plank.

The Broken Box-Hook

I wanted to pick up a board, in front of the door of the hen-house with a box-hook, because I cannot stoop down far enough to reach the ground with my hands. The hook broke, which would have been impossible from any natural cause, it was broken completely through as though it had been cut with the finest saw. Still the broken part did not fall to the ground, which again did not appear natural. Suddenly I thought there must be something inside the parts holding them together, and such was really the case. I twisted the broken part to break off whatever it might be altogether; I got the pieces apart and found a strand, as though of finest brass, inside, about one inch long and as thick as a straw, holding the parts together. Should anyone reading this think it questionable, I am bold enough to call upon God as witness. Nothing has pained me more than [the incident of] this hook and the board I lifted with it, and many other happenings of the same kind. I know positively who is responsible for them, but I am willing to forgive them because of the terrible judgment of God; for we are told it is terrible to fall into the hands of the Eternal Judge, and that we should live as we would wish to have lived when we enter the judgment.—I forgive them, as I have said, and I pray God to forgive them also.

* * *

I have added the five last articles on the foregoing pages and on this page during the 1880's.

If anything I have forgotten should recur to me, I shall record it.

¹⁾ Either the date or the place of the incident related is incorrect. The river is probably the Cannon at Faribault, however.

Collectanea

What was, in all probability, the first Community Center in America, the Union church, townhouse, and fort erected by the German Colonists at Fredericksburg, Texas, in 1846-47, was signally honored on May 8, the 90th anniversary of the founding of the city.

Fredericksburg was granted a special cancellation and cachet for the memorial envelope with the picture of the "Vereinskirche". Mass was read during pioneer days in the original building, a circumstance which to German Catholics did not seem so strange, because churches serving both Catholics and Lutherans were common in some parts of their native land. The Bishop of Meissen even today shares the old minster at Bautzen, where he resides, with those professing the Evangelical faith.

It would seem, that either Fr. Weninger, or possibly the writer of his brief biography in the *Woodstock Letters*, from which we gathered the information regarding that missionary's sojourn in Texas, published in the April issue, erred in writing the name of the preacher by whom he was antagonized while conducting his mission at Galveston.

The Congressional Library possesses a copy of a book, published in the Texan city referred to, perhaps a year or two prior to Weninger's visit there. Its author was one Peter August Moelling, not Moehling. What was evidently a somewhat pretentious volume of 384 pages, "Reise-Skizzen in Poesie und Prosa. Gesammelt auf einer siebenmonatlichen Tour durch die Vereinigten Staaten von Nordamerika," containing, besides the text, "illustrations, plates, portraits," was printed "in der Office des 'Apologeten,'" undoubtedly a sectarian journal. The compiler of the bibliography, in which the title is found, indicates the possibility of the volume having been brought out in 1857.¹⁾

We incline to the belief that the author, Moelling, was the German Methodist whom Weninger declares to have been "a novice in some religious congregation or order," prior to his apostasy. The education he had received while a Catholic may, in fact, account for his prominence among German Methodists in Texas. Generally speaking, the German congregations of not a few of the American sects were at that time served by preachers whose intellectual standards, to say the least, were of a low order.

This was, to an extent, the result of the immigrants' acceptance of the privilege to select their preachers without let or hindrance by any authority. Moritz Busch, who in after years attained to considerable influence and prominence as Bismarck's "publicity man", has left an account of his attempts to be elected preach-

er of a German congregation at Cincinnati.²⁾ The conditions he discovered to exist, resulted in his return to his native land.

Publication in the *Catholic Historical Review* of "Notes on the Biography of Paul de Saint Pierre,"³⁾ compiled by Rev. John M. Lenhart, O.M.Cap., brings to mind that the Regiment Royal Deux Ponts, which participated in the Siege of Yorktown, was evidently accompanied also by a Protestant chaplain, Georg Friedrich Dentzel, an ardent partisan and confidential agent of the Convent at Paris during the early years of the French Revolution.

We first came across a reference to him in the autobiography of the dissolute M. A. and former instructor in the University of Halle, Laukhardt, published at various times at the beginning of the 19th century and again some twenty-five years ago. Serving as a private in a Prussian regiment, engaged in the campaign against revolutionary France in 1793, he was persuaded to enter the besieged fortress of Landau, in the Palatinate, instructed to induce Dentzel, the Commissioner of the Paris government, to surrender the city. In telling the story, Laukhardt refers to Dentzel's appointment to a chaplaincy of the regiment of Germans in the French service during the American Revolution, but does not say he had accompanied the troops to America. However, a history of the siege of Landau, published "in the year 12 of the French chronology" (1803), and said to have been written by an eye witness, plainly states Dentzel had participated in the American campaign. The author, who wrote with the intention of exculpating the man responsible to the Committee of Safety at Paris for the defense of Landau, and who at one time had been under suspicion, states epigrammatically:

"Georg Friedrich Dentzel, born at Dürkheim on the Hart, formerly the residential city of the princes of Leiningen, of the Evangelical-Lutheran religion, and educated and trained at Halle and Jena for the ministry, chaplain in the French Regiment Royal Deux Ponts, with which he took part in the last American war, a naturalized Frenchman, ultimately dean or senior of the Lutheran congregation at Landau, one of the most zealous partisans of the French Revolution, etc., etc."

The siege of Landau was raised with the advent of a French army and Dentzel went to Paris to defend himself against the aspersions of some of his enemies. He was completely vindicated and hence escaped the guillotine.

²⁾ Conf. Chap. 1, Neue Tagebuchsblätter des Verfassers v. Graf Bismarck u. seine Leute. Lpzg., 1879, pp. 1-48.

¹⁾ Loc. cit., Oct. 1935, p. 322-329.

²⁾ Magister Laukhardt. Sein Leben und seine Schicksale, von ihm selbst geschrieben. Abbrev. ed., Munich 1912, p. 352.

³⁾ Geschichte der Blockade von Landau im Jahre 1793. Von Augenzeugen beschrieben. Landau, im Jahr XII (1803) der fränkischen Zeitrechnung, p. 48-49.

¹⁾ Library of Congress: A List of Works Relating to the Germans in the United States. Wash., 1904, p. 19.

The Central Verein and Catholic Action

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A Duty Incumbent Upon Racial Groups

A number of reasons point out to the representatives of the various racial strains in our country, who are gradually but irresistibly being worked into the warp and woof of a new ethnic entity, why they should provide whatever is necessary for the study of the history of their group in America.

The American Irish Historical Society has, for thirty-eight years past, labored in this direction; it has during that time collected a noteworthy library, for which a building has been provided in New York City. When the members met in annual meeting recently, they were informed that funds had been raised to insure needed library facilities as a tribute to the memory of the late Judge Richard Campbell. In the opening address of the occasion, the President-General of the Society, Commissioner James McGurrian, emphasized the need "to make better known the Irish chapter in American history," adding that it was never more necessary to do so than now.

The members of the C. V. and N. C. W. U. owe an obligation to the pioneers of our race which we may not shirk. The Historical Library of the C. V., its Archives, and the humble 3 or 4 pages we are able to devote to articles of a historical nature in each issue of this monthly, are just that many attempts to realize

what we believe a duty. But although we have accomplished something thus far, more remains to be done. Our most pressing need is cooperation on the part of the greatest possible number of individuals willing to assist in collecting every available shred of historical material relating to the pioneers of our race in America and their activities in the Church, civil life, etc., etc.

The facilities of the C. V. Library at St. Louis are, as far as space is concerned, sufficient for the present; on the other hand, we must not permit the precious opportunities to save books and brochures, newspapers and broad-sheets, letters and other written evidences of a historical or cultural nature to escape us. Let us again urge our members to remember their obligation to the generations that have gone before us, whose memory we must preserve for posterity.

On Behalf of Our Library

One of the leading dealers in old books at Leipzig offers for sale a complete set of the *Histor. polit. Blätter für das kathol. Deutschland*, 171 volumes and 2 indices, published at Munich from 1838 to 1922. He asks 1500 Marks, or \$600 in our money at the present rate of exchange, not including cost of shipping.

The Library of the C. V. contains an incomplete set of this important and valuable review, composed of the following volumes: v. 1-54, 79-80, 112 (1838-1864, 1877, 1893) and index v. 1-34, 1859.

Undoubtedly, here and there throughout the country may be found odd volumes of the *Blätter*, at one time the property of pioneer priests. We are, of course, anxious to complete our set and would be grateful for the donation of even a single year.

* * *

Although published only at the beginning of the present year, "A Primer Catechism of the Christian Doctrine in the Pima Indian Language," compiled by the Rev. Frs. Antonine Willenbring and Celestine Chinn, both of the Order of Friars Minor, is completely out of print by this time, due in part to an unfortunate circumstance.

Our first attempt to acquire a copy of this publication for the C. V. Library was unsuccessful; but Rev. Fr. Antonine remembered our plea and finally succeeded in obtaining for us a copy of the little prayer book and catechism. Under what circumstances, his letter to us reveals:

"It happened this way. The woman, who was using this booklet, died quite unexpectedly. She returned the book to me about ten minutes before she passed away."

It will be added to other books in various Indian tongues in our Library, compiled by missionaries.

* * *

In the course of years we have succeeded in gathering what is probably one of the best col-

lections of books published under the influence of the Knownothing Movement in our country. It was only lately, however, we succeeded to obtain the volume brought out under the following title at New York in 1852: "Romanism at Home. Letters to the Hon. Roger B. Taney, Chief Justice of the United States, by Kirwan."

It is worthy of a historian's note that the volume was not produced by some obscure publisher, or privately printed, but by no less a firm than Harper & Brothers. Which fact indicates the influence the Knownothing Movement exerted at the time. At that "Romanism at Home" is merely a pamphlet, no better and no worse than many others of the same nature. What one would like to know is, what the great jurist may have said of the book in private; that he should have considered it worthy of notice in public, is not probable.

Gaining or Losing—and Why?

Officers and members of more than one Society affiliated with the C. V. are pessimistic because their organization is not progressing. They register their losses and their hopelessness, and fatalistically declare nothing can be done about the situation. On the other hand, there are those who do not complain but work and produce results.

In the course of a round table discussion of losses and prospects conducted at last year's convention of St. Joseph State League of Indiana, Mr. J. Waltermann, of Richmond, incidentally the first Catholic Mayor of that community, rejecting even the slightest warrant for pessimism, declared St. Joseph Society of his city had enrolled no less than 54 members within a year. And Mr. George Kunkel, of Lafayette, speaking in the same strain, assured the convention St. Boniface Society of that community had secured the affiliation of 70 members within the same period of time.

"We worked, we made our meetings interesting, and we got results," Mr. Kunkel stated, who, moreover, is lecturer of a study club which draws its membership largely from the Society named. And Mr. Waltermann announced: "Mr. Casper Stolle and Mr. Joseph Hoch, busy as they are, devote their evenings to the interests of St. Joseph Society. We have enrolled men earning \$6 and \$7 a week; we showed them how to budget their income, to lay aside a dime and a nickel now and then for their Society dues, in order to obtain its benefits, and we have succeeded in increasing the membership substantially. Besides, we work in the city for the cleansing of newsstands of objectionable literature and in other ways carry out our program of Catholic Action, and our members are interested."

The very organization which was host to the convention, St. Francis Society of St. Benedict's parish, had, a few years ago, been obliged to reorganize and to institute a campaign to increase its strength. This organization, consisting in 1935 of only 35 members, provided a more elaborate convention Souvenir, than is prepared for many a gathering

of the C. C. V. of A., and entertained the delegates in a more generous manner than most participants had ever experienced on a similar occasion. One of the veterans of the Society assured the present writer:

"That's the work of the younger blood, won by us during the past few years."

The discussion referred to ended on a note of wholesome, not blind, optimism. Much can indeed be done in many Societies if a few members are found willing to shoulder the burden of recruiting its ranks, while at the same time the religious and cultural purposes of the organization are not neglected.

YOUTH MOVEMENT AND STUDY CLUBS

Silvania, a society of Swiss secondary school students, founded ten years ago for the purpose of printing and distributing gratis Catholic pamphlets on social and religious questions, has just marked a new mile-stone in its development by the completion of a large new building which the students put up entirely with their own labor and at their own expense.

Within the last six years the society has grown from a mere handful of isolated students to a powerful association of fifteen hundred full members and over three thousand associate members, and has printed and distributed many millions of pamphlets on the most important questions of the day.

* * *

All too many attempts on the part of Catholics to promote the knowledge necessary to Catholic Action have been shortlived. It is gratifying, therefore, to learn that the Social Study Club inaugurated by the late Rev. Dr. A. Heiter, Rev. Hermann J. Maeckel, S.J., and the Most Rev. J. J. Quigley, afterward Archbishop of Chicago, at Buffalo over thirty years ago, survived to the present. Taking "*Rerum novarum*" as their particular guide, these priests and their co-workers initiated an institution, "The Quigley Study Club", which functioned for a number of decades.

Attention is now called to this Study Group by the recent first "Archbishop Quigley Award for Distinguished Service in Social Action", granted at a banquet to Mr. Jos. M. Schifferli, Editor *The Echo*, Business Manager of the *Aurora und Christl. Woche*, and for many years Recording Secretary of the New York Branch of the C. V. Rev. Charles A. Maxwell, D.D., delivering the principal address, urged attainment of Social Justice, if necessary at the cost of a Constitutional Amendment. Mr. Schifferli accepted the honor as a mark of esteem for the efforts of the staff of the *Echo*, devoting his remarks in part to the services rendered the cause of Social Study and Catholic Social Action by Fathers Maeckel and Heiter and the then Bishop of Buffalo, Dr. Quigley.

In this connection it may be recalled that Fr. Heiter, in addition to other activities, delivered a series of lectures of a social-economic character in Chicago in 1903, while Fr. Maeckel, author of a brochure on Socialism in the series of C. B. publications, was largely in-

strumental in establishing a workingmen's hostel in Buffalo, regarding which he contributed an article to this journal.

* * *

The subject of the address delivered by Dr. Cassianus Hentzen, O.F.M., to this year's meeting of the Algemeen Christelijk Verbond van Werkgevers, Belgium, should lend itself to the purposes of Study Clubs.

The Flemish Franciscan's discourse had to do with the various aspects of modern individualism: On the results it has produced in the social and economic field; God's "Great and Terrible Warnings" to our times; The attitude of Catholic ethics towards the economic individualism of our times; The task of Catholic employers towards individualism in the light of Quadragesimo anno.

These problems were discussed, not at an Industrial Conference, attended by few employers, but, as we have said in the beginning, on the occasion of the annual meeting of the Federation of Employers of West Flanders. We can't, therefore, refrain from quoting from Fr. Cassian's closing remarks the following sentences:

"Gentlemen! You are called by Christ's Vicar to engage in a great task: to cooperate in 'the re-organization of the social order.' Consider this well: the social order is a part of the world order; the realization, to an extent, of God's world plan, which is a means of leading mankind gradually towards its ultimate goal: God, 'which is in itself and for us the highest and inexhaustible good' (Quad. anno). Individualism denies this. You, as Catholic employers, know it to be true, and the present times prove that your conviction is correct."¹⁾

An earlier issue of the same publication, for May, contains a synopsis of a valuable paper by the well-known Fr. E. P. Muller, S.J., on "Individualism and Corporatism." Another timely and important subject, because we too in our country are drifting toward corporatism. And such drifting is always dangerous. Let us clearly understand the circumstances that force us in the direction of a corporative state; the New Deal of 1933 went sadly awry; another New Deal is probably inevitable. Circumstances will not permit us to do much more experimenting.

* * *

Archbishop Hinsley, President of Catholic Action in England, is giving his enthusiastic support to a suggestion by the Knights of St. Columba that Catholic schools in England should be thrown open at night to provide places of amusement and recreation for boys who now spend their time in cinemas or on the streets.

The main idea, put forward by Major Taggart, is that these youths would thus be kept in touch with the Church. Appealing for the opening of the schools even at the cost of some material damage, Major Taggart declared that 50 percent of Catholic boys drift from the

Church within two years of leaving school. The speaker deplored the harsh treatment sometimes meted out for damage caused by boys, and said that if a boy breaks a window or defaces a wall he is hounded out. "Is a pane of glass worth more than a boy's soul?" he asked.

Archbishop Hinsley said that Major Taggart's words had touched his heart and roused his spirit in a way he had not felt it roused for a long time. His Grace said: "I would that every school and every hall were open to our boys so that they could be gathered together, night after night, under good, wise control, and be allowed to enjoy themselves and kick up their heels, as boys should. If we could get them together in that way we should preserve them from the evil influences of the streets and the unchecked and uncontrolled cinema. And so with all my soul I endorse the message of Major Taggart tonight. We want halls and clubrooms and hostels. We want many things in order to safeguard the youths who have left school."

* * *

The reference to the proposal, seconded by Archbishop Hinsley, Westminster, is lent a certain emphasis by the remarks of the Rev. Charles P. Maxwell, of St. Louis, on the same subject.

Addressing some 800 men, representing Holy Name Societies of 20 parishes in the diocese of Belleville, attending a conference on the problems of Catholic Youth, Fr. Maxwell declared the work of the parochial school should somehow be continued after it is completed in terms of years and classes. Above all the Rev. Father wishes the parishes to provide facilities for athletics and other recreation. "The youth," he maintains, "who is accustomed to take his recreation on the church ground is not likely to forget the church or his religious duties. He lives, so to speak, in the shadow of the church, and in all his play the presence of that institution is somewhere in his consciousness. It is a subtle, silent influence which he can never forget."

The suggestion is by no means new in some circles; those to whom it is, should give it careful thought.

* * *

Young men should be prepared to take their place in a movement, such as co-operation, intended to promote the welfare of those who toil. Helping others, they will at the same time help themselves.

Provided they are equipped for their task, possibilities, such as the one reported on in a recent issue of the *Casket*, the Catholic weekly of Antigonish, N. S., promise young men a noble field of action:

"Newfoundland's Commission Government is anxious to get the fishermen of the Ancient Colony organized co-operatively, and of late Sir John Hope Simpson has been in touch with the St. Francis Xavier Extension Department (of St. F. X. University of Antigonish) trying to get a field man for the work. Gerald Richardson, a recent graduate from St. Francis Xavier's, and editor of the *Extension Bulletin*, who went to Newfoundland some weeks ago to look over the field and to confer with government officials, has decided to take on the work. He is now in Cape Breton getting together his staff—half a dozen young men possessed of mis-

¹⁾ Transl. from the official organ, *R. K. Bedrijfsleiding*, June, 1936, p. 276.

sionary spirit and with practical experience in the allied fields of adult education and co-operation."

Will we live to see the day on which the C. V. shall realize the hope, so long cherished, of sending out adepts of co-operation to tasks such as those referred to in the *Casket's* notice? As long ago as 1912, while addressing a meeting at St. Peter in Western Kansas, the C. B. Director promised the farmers, who made up the meeting, he would send them an instructor in co-operation.

CO-OPERATION AND CREDIT UNIONS

A splendid, 212 page volume, telling the story of "Fifty Years of Raiffeisen, 1877-1927", published in German, is remarkable for several reasons: the scholarship evidenced, the thoroughness of the work, the vast amount of information it conveys regarding the operation and development of the mutual aid plan inaugurated by the distinguished leader of co-operative banking, the many illustrations, the attractive type and binding, etc. But there is another feature that deserves special notice. The book was produced by the "Verlag der Deutschen Raiffeisen-Gesellschaft, A.G., Abteilung Druckerei und Verlag in Neuwied (Rhein)"; in other words, it is the product of the Raiffeisen Bank Corporation itself, of its Publications Department, and more specifically of its Department for Printing and Publishing located at Neuwied.

This information, occupying two lines on the title-page, evidences convincingly the possibilities inherent in the co-operative system, if properly directed.

* * *

Nova Scotia docet! Well prepared for the new task—study clubs and credit unions were previously organized in the locality—the fishermen of Mainadieu, N. S., have now marshalled their forces and resources with the result that the lobster cannery of the Cape View Co-operative Limited was opened not long ago. Rev. Thomas Trainor, parish priest, is the moving force in the undertaking, and for the past year has been actively furthering plans for its realization.

A privately owned factory has been taken over by the fishermen and the machinery put in repair. At the cannery employment has been found for 30 men, and 23 women, and three large smacks will go out on the fishing grounds there, acclaimed as one of the best on the Atlantic seaboard, to collect the catch. Fishermen from the adjacent communities are co-operating in the undertaking as well, and predictions are that flourishing operations will be experienced.

Evidently these fishermen confide in their pastor instead of listening in on a legerdemainist promising pots of gold at the end of a rainbow.

* * *

It was at the very end of the broadcasts recently delivered by him, Mr. George Keen, General Secretary of the Co-operative Union of

Canada, on "Why So-called Co-operatives Fail," emphasized the imperative need of systematic study on the part of co-operators.

"If the success of a new co-operative society is to be assured," Mr. Keen declared, "its leaders—particularly those likely to be elected to office as directors—must make a systematic study of the ideals and aims of the Movement, and of the duties of direction and supervision before any commitment is made with the capital funds of its members. They must equip themselves efficiently to discharge such duties, and be able and ready to detect and correct undesirable trends before any serious losses are made. They should acquire the knowledge necessary to be able to formulate, and to apply with enterprise, practical business policies."

Mr. Keen also said recent experience had shown societies get off to a good start, when preparatory study is undertaken through the organization of study clubs. A good start is, of course, an important factor in producing permanent and progressive success.

Unfortunately, men will organize and begin to operate a co-operative undertaking no better prepared for the task than are most of those who invest their savings in the restaurant business, although we know from Government statistics that 96 percent of all enterprises of this nature fail within a short time after their inauguration.

* * *

With the intention of stimulating interest in the Parish Credit Union, Fr. Gregory, O.S.B., pastor of St. Elizabeth's Church at Lefor, where this year's convention of the C. V. of North Dakota was held, had arranged that the very first C. U. charter under the state law should be granted to St. Joseph's C. U., organized among the members of his congregation. Dated June 1, it was brought from Bismarck to the convention hall by the State Bank Examiner, Mr. Adam Lefor, after whose father the village was named. The announcement was greeted by applause. This happy event caused the representative of the C. V., the Director of the C. B., to dwell at greater length on Co-operation and the Raiffeisen banks during one of his addresses than would have been the case otherwise. St. Joseph's C. U., which derives its name from the Benevolent Society at Lefor, is at the same time the first Rural C. U. in North Dakota.

The second C. U. charter under the new law was granted to Thomas More C. U. at Mandan, organized by the K. of C., while charter No. 3 went to a C. U. consisting of employees in the Capitol at Bismarck.

Mr. Adam Lefor, State Bank Examiner, and Mr. Paul Sand, past-president of the C. V. of N. D., were instrumental in obtaining the C. U. law which has now gone into effect.

* * *

A decision affecting taxation of co-operatives was recently rendered by the Appellate Court of Indiana, which ruled the income of Farm Bureau co-operatives is taxable, reversing a previous finding of the Marion County Supreme Court.

The State gross income law had granted no exemp-

tion to co-operative societies as such, though it recognized an exemption for non-profitmaking organizations. Moreover, the law describes such organizations as those whose income does not in any measure accrue to the benefit of any stockholder. Under that definition the Appellate Court held the associations taxable (the Jasper County Farm Bureau had filed suit on behalf of 67 Farm Bureau co-operatives throughout the state), pointing out that year-end balances were distributed to members in the form of common stock certificates. While the Jasper County organization contended these certificates represented savings, the Appellate Court held they were income.

In some states Credit Unions are subject to taxation, in others they are exempt; likewise the dividends granted members. All this applies also to co-operatives of other types. In the Indiana case, it appears a cash savings dividend would not have been considered a profit, while the court regarded the stock certificate as an investment made with earnings resulting from a previous investment. The members of co-operatives observing correct co-operative principles should be on their guard to assure continuation of exemption; those functioning for profit, should perform the duty public authority exacts of them. At any rate, co-operatives should avoid even the semblance of dividend hunger.

* * *

The functions of the officers of a Credit Union should not consist in fulfilling merely the obligations of their office, as provided in the by-laws. Every one of them should, before all, be an active promoter of the spirit and principles of co-operation according to the Rochdale Plan.

Early in June, the Treasurer of the Grand Rapids (Mich.) Police Credit Union, Mr. Chas. D. Winslow, addressed a communication "To Every Police Dept. Member" which stresses not merely the services the organization is intended to perform for the officers and men of the force, but exemplifies by suggesting to them the advisability of laying in a winter supply of coal at the present time. In favor of his recommendation Mr. Winslow advances the following arguments:

"It is a certain fact that the man in today's civilization who has least money, pays the most for those things which are necessary to his living. The man with money can deal for cash and obtain goods much cheaper. The man without ready money must buy on the installment plan 'on time'. To do so he pays full price plus installment charges—frequently 10% added to the bill—or more.

"Right now is the time to buy the winter's coal. Prices are down, the coal is dry, no lumps of snow or ice to weigh in with the coal. As a local fuel company says: 'Every load in your bin is a load off your mind.' That is true.

"Your Credit Union is in a position to finance the purchase of your winter's supply of coal. In return you pay the Credit Union the amount of the bill divided into 6 or 8 parts plus 1% per month on the unpaid balance. The discount on the coal for cash will offset the interest charge. Besides you have clean, dry fuel, ready for the first cold days and enough to last all winter. No need to anxiously call the coal man in the middle of a blizzard to see if you can get a ton of coal. Under this plan, you know what day of the month the coal

payment is due and can budget your pay-day to meet it. A blizzard will mean nothing to you with a full bin."

It is exactly by efforts such as these our Parish C. U.'s must attain to the fulness of the Raiffeisen Banks, which did not merely grow up. They were fostered and their development sustained by men willing to apply the same degree of intelligence and hard work which the capitalistic-minded man (the selfish, greedy fellow we have heard so much about) develops and without which, let us add, no civilization could endure.

* * *

According to our experience—the Central Bureau carries several savings accounts—the interest rate on deposits of this nature has been reduced by St. Louis banks from 2 to 1½ percent. Which fact it would be hardly worth while to lose a word about under the conditions existing in the money market. But it points to a consideration to be borne in mind by Credit Unionists.

Dividend-hungry C. U. members and prospective members should be reminded they have no right to expect a dividend beyond the prevailing interest rate on savings accounts. In fact, not even so high a rate, since the C. U. renders a loan service the savings banks do not provide, and accepts deposits in amounts smaller than those taken by banks, while receiving them under conditions far more convenient to the member. Besides, dividend-hunger should be curbed. If, therefore, a Parish C. U. declares a 4 percent dividend, for example, every member should be content. And he should be satisfied even if the dividend were lower.

Necrology

Few delegates attending recent conventions of the C. V. failed to be impressed by the sincere devotion to the work of the organization on the part of the Rev. Albert Regensburger, O.M.C., of Utica, N. Y. He exerted a still more powerful influence at the annual gatherings of the C. V. and the Cath. Women's Union of New York State. The last named organization he guided as Spiritual Director, to which honorary office he devoted serious attention. Consequently his death on July 11 at Utica is mourned by many in our Federation.

Born in Utica March 29, 1866, the deceased priest pursued his studies at the Franciscan Seminary at Trenton, at Syracuse, Rome and the Catholic University at Louvain in Belgium.

Ordained as a Friar Minor Conventual at Louvain, he was assigned to positions in the cure of souls at Syracuse and Manlius, N. Y., whereupon he was called to the Franciscan college at Albany. He labored also at Riverside, N. Y., Syracuse and Utica. Thus his life was spent in pastoral work and the education of seminarians.

Fr. Albert's influence will long be felt, particularly in the C. V. and C. W. U. of New York.

* * *

The C. V., the C. B. and the Cath. Union of Mo. were represented at the obsequies of the late George Korte, Sr., of St. Louis, from 1925 to 1934 Treasurer of our Federation. He died June 24 at the age of 74.

Mr. Korte, who came to this country from Germany as a boy, in the course of years succeeded in establishing a substantial dairying business, while providing for a large family and cooperating with several Catholic Societies, notably St. Anthony Benevolent Soc. of the Franciscan parish. The size of his family—there are today 13 living children—attracted the attention of Theodore Roosevelt while President; he wrote Mr. Korte a highly commendatory letter.

Two trustees of the C. V., a member of the Bureau staff, and two members of the Executive Board of the Cath. Union of Mo. attended the requiem mass.

With the C. V. and Its Branches

Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: San Antonio, Texas, September 12-16.

Catholic State League and C. W. U. of Texas: San Antonio, Sept. 12-13.

Cath. Union of New York and C. W. U.: Albany, September 6-7.

State Federation of California: San Francisco, September 6-7.

C. V. of New Jersey and C. W. U. of Hudson and Essex Counties: Egg Harbor City in September.

Cath. Union of Arkansas and C. W. U.: Ft. Smith in September.

St. Joseph State League of Indiana and Cath. Women's League: Jasper, Sept. 19-22.

Minnesota Branch of the C. V. and Cath. Women's Union: Winsted, Sept. 27-28.

Cath. Union of Mo. and C. W. U.: Jefferson City, Sept. 26-29.

Preparing the San Antonio Convention

The officers of the Catholic State League of Texas have recently issued an invitation to the members of that organization to attend their annual convention, emphasizing the significance also of the gathering of the C. C. V. of A. and the N. C. W. U. The Texan federations plan to complete their transactions before the delegate sessions of the nation-wide organizations begin.

The State and Local Committees (the latter are made up of members of St. Joseph and St. Elizabeth Societies) have advanced preparations for the gathering to a satisfactory degree. There are 14 such committees, comprising some 100 men and women as members. The Honorary President is His Excellency, the Most Rev. Arthur J. Drossaerts, Archbishop of San Antonio. Mr. John P. Pfeiffer, President of the State League, is Active President.

Sunday, Sept. 12, opening day of the convention, Pontifical Mass is to be celebrated in San Fernando Cathedral by the Most Rev. Leopold Ruiz y Flores, D.D., Apostolic Delegate to Mexico. The sermon will be preached by Most Rev. Arthur J. Drossaerts, D.D., LL.D., Archbishop of San Antonio.

At the afternoon mass meeting in the Municipal Auditorium, the Most Rev. A. J. Muench, D.D., Bishop of Fargo, N. D., and the Rev. Frederic C. Eckhoff, of St. Louis, are to deliver the principal addresses.

In the evening there is to be a youth meeting, with

Most Rev. Joseph F. Rummel, D.D., Archbishop of New Orleans, as principal speaker.

Other details have also been arranged, regarding which announcement will be made in the Catholic press.

Brief but Purposeful Convention of Illinois Branch

One of the most important and most hopeful decisions of the annual convention of the Cath. Union of Illinois, conducted at Peru May 24-25, has already been reported on in these columns—the determination to return to a three-day convention period, reduced to a two-day period some 8 years ago. This decision alone would indicate the meeting surpassed the ordinary run of such events. However, other remarkable features were by no means lacking.

With respect to the educational program and to the matters dealt with during the business meetings, the convention was easily on a par with some of the most successful of recent years. The fact that the abbot of St. Bede's, Peru, the Right Rev. Justus Wirth, O.S.B., pontificated on May 24, and that the Bishop of Peoria, the Most Rev. Jos. H. Schlarman, on the following day celebrated the mass for the deceased members of the C. U. and the Cath. Women's League, and also addressed the participants in a most cordial and encouraging manner, assured the men and women delegates of the good will of these dignitaries to promote the efforts of both organizations. The sermon on Catholic Action, delivered by the Rev. A. J. Stengel, Quincy, Spiritual Director of the Cath. Women's League of Illinois, at the Pontifical High Mass; the addresses, at the mass meeting, of the Rev. F. C. Eckhoff, of Jennings, Mo., on the menace of certain lending libraries, and of Mr. Brockland, of the Central Bureau, on Woman's Duty in the Present Crisis, supplied a great deal of valuable information and encouragement. Suitable speeches were made also at the banquet late Sunday afternoon.

A particularly noteworthy feature of the gathering was the conference, conducted on the morning of the 25th, on Credit Unions. Somehow these conferences appeal strongly to the delegates attending the State and national conventions of our organization. In Illinois in particular the beginning of the annual conference is a signal for the quickening of interest in all parts of the meeting hall: every delegate representing a society, whose members are also members of a Parish C. U., is an enthusiast for the C. U. Report follows report, likewise questions and answers; hence, the time allotted for discussion is invariably too short.

But this was not the sole period of sustained interest. The participants attentively listened to the report of the representative of the Central Bureau on the endeavors of our institution; to the carefully prepared Message of the President of the Union, Mr. Jos. Kieffer; to the reports of officers and committees, including that on Legislation, which had been quite active during the year. The report of the Committee on Resolutions was likewise a matter for earnest discussion. Particularly pertinent declarations deal with the entrance of Our Holy Father into his eightieth year, and with Lending Libraries,—the latter inspired by the lecture of Fr. Eckhoff. Other resolutions treat of Education and the Catholic School System; the Catholic Press; support of works of charity and agencies devoted to charity, such as the St. Vincent de Paul Society; home and foreign missions; Credit Unions, and Central Bureau.

A further striking feature of the convention, the willingness of societies to entertain subsequent annual meetings, deserves special mention. No less than two invitations were submitted at Peru, one from Chicago, the other from Carlyle in Clinton County. A compromise was effected, the result being that the Chicago delegation agreed to harbor the convention in 1938,

while next year the delegates will meet at Carlyle. Altogether, a more hopeful note was struck at Peru than at some previous gatherings.

The officers who are to guide the Union during the coming twelve months are: Henry Beuckmann, East St. Louis, President; Edwin Hitpas, Carlyle, and Emil Frizol, Peru, Vice Presidents; George J. Stoecker, Chicago, Financial Secretary; Fred A. Gilson, Chicago, Corresponding and Recording Secretary; Joseph Schwener, Springfield, Treasurer; Rev. A. J. Stengel, Quincy, Lambert Pfuff, Cahokia Mounds, Edward Gain, East St. Louis, Edward List, Carlyle, Ferdinand Foppe, Breese, and Alexander Haag, Chicago, Members of the Executive Committee.

Commemorating the Feast of St. Boniface

Heeding the admonition imparted to the C. V. over two decades ago by the then Apostolic Delegate in this country, the later Cardinal Falconio, numerous groups have continued all these years to do homage to the Apostle of the German nation, St. Boniface, in a special manner about the time of his annual feastday. Others have resumed an interrupted custom, and today (partly as a result of a resolution adopted at the St. Louis convention of 1932) these celebrations are quite popular among our members.

By reason of the magnitude of the demonstration and the sincere and sustained interest in it of the late Archbishop Dowling and his successor, the Most Rev. John Gregory Murray, heads of the Archdiocese of St. Paul, the observance of the feast by the men and women—and children—of our organization in Minnesota deserves to be listed first. The parade preceding the services in the Cathedral was, as usual, very impressive; Archbishop Murray's address; the appeal by the Rev. F. S. Rant, for the Catholic Old Folks' Home, sponsored by the local organization; Benediction of the Most Blessed Sacrament, and the singing of German hymns were outstanding features of the day.

The joint celebration of the feast by the men's and women's organizations of the C. V. in Milwaukee, conducted May 24th, is of particular significance because it was in the nature of a vigorous revival of a somewhat neglected custom. The Cath. Women's League arranged a Mission Aid Exhibition for the event, thereby adding to the importance of the occasion, while the men's and women's Leagues awarded prizes to successful contenders in an essay contest. Addresses were delivered by Mr. Joseph Holzhauser, President of the State Branch, Rev. Nicholas Maas, Rev. Benjamin Blied, and Prof. H. Frommelt. As in St. Paul, the participants here enjoyed the cooperation of school children.

Among the members of the Allegheny County, Pa., Federation—Pittsburgh is the most important center of this group—this year's celebration aroused enthusiasm warranted by faithful adherence for several decades to the custom of honoring the Apostle of the Germans. Conducted at Sharpsburg, the celebration was distinguished by attendance at solemn high mass, at which the sermon was delivered by the V. Rev. Sigmund Cratz, O.M.Cap., Provincial. At a dinner, served in the parish hall, addresses were given by men and women, leaders in the organization.

In a number of other centers also—e. g. Philadelphia, Baltimore, Chicago, St. Louis, etc.—the Apostle of the Germans was publicly honored. An instance of a celebration by a small group is reported from New Haven, Conn., where the St. Boniface Men's Society and Troop No. 63 of the Boy Scouts participated in a worthy demonstration in honor of the great Saint and promoter of union with Rome. The fact that the parish celebrated its feastday, added to the solemnity.—Reception

of Holy Communion; participation in a Communion breakfast; an address by the pastor, the Rev. John Heller, on 'Rerum novarum' and 'Quadragesimo anno'; another by the Hon. Raymond Devlin, Judge of the Juvenile and the Police Court, on the operations of the courts, and remarks by Chairman Wm. H. Siefen on the history of the ten-year old Boy Scout Troop, the oldest Catholic troop in New Haven, rounded out the program.

The warrantedness of the recommendation of His Excellency Archbishop Falconio could never be questioned with good reason; its wisdom is borne out by developments: Where St. Boniface is honored by our societies, the faith is kept alive, love for Church and Pope fostered, and likewise the conviction that our faith, for which St. Boniface suffered martyrdom, is our most sacred possession.

Four Catholic Days in Minnesota

The value of District Leagues and the Catholic Days they arrange is evidenced over and over again in Minnesota.

In Watkins, the second general meeting of the D. L. for Central Minnesota, conducted June 14, was an outstanding affair. Features were: high Mass, in fact the first Mass of a newly ordained priest, Rev. Florian Bates of Watkins; a meeting of the delegates, in the course of which it was learned that 200 members had been added to the League since the last previous meeting; a parade, in which representatives of 15 societies participated; a mass meeting, with addresses by the Rev. James A. Byrnes, of St. Paul, on the family, by Mr. Bernard Torborg of St. Martin, and another by Rev. Virgil Michel, O.S.B., on the benefits of Co-operation, followed by remarks by the Bishop of St. Cloud, His Excellency the Most Rev. Jos. F. Busch. Another feature was a debate.

At Luxemburg, Ascension Day had been selected for a gathering of the First Section of the same League, preliminary to the Watkins meeting. This meeting likewise was a remarkable demonstration of Catholic solidarity. Mr. Rudolph Tischer and Mr. Alex Ranweiler, of the Cath. Aid Association, Rev. E. Scheuer, of St. Nicholas, representing His Excellency the Most Rev. Bishop Busch, Mr. Wm. A. Boerger, President of the State Branch of the C. V., and Rev. John Kral, Rockville, delivered addresses on timely subjects.

A third gathering, that of the Carver County District League, conducted June 21 at Victoria, was comparable to the Watkins meeting as to impressiveness. Here again the Rev. Fr. Byrnes, Archdiocesan Superintendent of Schools, delivered the principal address.

A fourth meeting in the same State, conducted by the Second Central Minnesota D. L., at Eden Valley, was equally impressive. Mr. Paul Ahles, of St. Cloud, Mr. Wm. Boerger, State President, and Mr. M. J. Aretz, President of the Cath. Aid Association, were among the speakers.

Collective action of this nature is bound to exert a wholesome influence, favorable to the promotion of the Apostolate of the Laity, on an increasing number of Catholics.

Knights of St. George Render Substantial Benefits

The services Catholic Fraternal Societies render their members and the latter's families are quite apt to remain unappreciated unless impressive sums are cited to prove the sub-

stantial character of their resources and the benefits they dispense. That these are by no means insignificant is proven anew by the report submitted to the 8th biennial convention of the Catholic Knights of St. George, conducted May 24-26 at Trenton, N. J. According to the statement of the Supreme Secretary, the association, between January 1, 1934, and January 1, 1936, distributed to members or their relatives \$455,251.61 on acct. of death benefits and \$125,303.08 as sickness and accident benefits. The assets of the Order total \$4,012,136.08, consisting of cash and securities.

According to custom, the convention was preceded by attendance at solemn high mass, while on the second day mass was celebrated for the deceased members. On the 24th, the Bishop of Trenton, the Most Rev. Moses E. Kiley, attending the high mass on the throne, addressed the 200 delegates present.

A happy feature of the convention, an address on the history of the Order by Mr. Jos. H. Reiman, Pittsburgh, past Supreme President, was generally appreciated. His Excellency the Bishop of Pittsburgh, the Most Rev. Hugh C. Boyle, having accepted the post of Spiritual Adviser, Mr. John Eibeck, President of the C. C. V. of A., was reelected Supreme President, and Mr. P. Jos. Hess Supreme Secretary. Mr. Jos. G. Renvers is Supreme Treasurer. Mr. Frank Stifter, Asst. Secy. of the C. V. of A. and President of its Pennsylvania Branch, is a member of the Board of Trustees.

A Jubilee

Neither the event of a golden sacerdotal jubilee nor a golden wedding is as rare as the celebration of the fiftieth anniversary of a society of young men. On one such occasion, a Bishop remarked it was the first celebration of this nature attended by him. But it seems that the spirit, which has kept alive the C. V. for over 80 years, makes the golden jubilee of young men's societies also possible.

On June 21, St. John's Y. M. B. S., of New York, was privileged to commemorate the end of the fifth decade of its existence. What is characteristic of so many of our societies, applies to this particular organization: its members are extremely loyal, over 80 of the present membership have been affiliated with St. John's Y. M. B. S. for more than 25 years. Honorable mention must be granted to five priests, who, having joined the Society at 12 years of age, still continue as active members. One priest, Rev. Fr. Reul, of Oshkosh, now one of the two honorary members, came all the way from Wisconsin to participate in the jubilee.

The esteem in which the organization, long affiliated with the C. V., is held, is reflected in the message received by Cardinal Hayes from Rome, that the Holy Father had bestowed on St. John's Young Men's Benevolent Society the Apostolic Benediction.—Mr. Wm. J. Kapp, Treasurer of the C. V., has held the office of President since 1904. The present roster of the Society contains the names of 124 active members.

That Nothing Be Lost

With the intention of encouraging our members to assist our efforts to supply missionaries with devotional articles, also Catholic magazines and books, we wish to quote from a com-

munication addressed to us on May 29th by Sr. M. Cyrilla at Carcar in the Philippine Islands:

"We have recently received the Catholic magazines, devotional pamphlets and holy pictures which you have been so kind to direct to our address. This morning's mail brought a real treasure in the two volumes of a catechetical nature. These books will be a mighty help to teach religion to the small folks."

With the same mail Rev. D. C. Alindayu, writing from the Catholic Mission at Alcalá, Cagayan, P. I., informs us that, in consequence of an appeal we had published on his behalf, he had received from Rev. Frederick A. Houck several books published by him. In addition, Fr. Alindayu pleads:

"Permit me, dear benefactors, to remind you once more of the things needed for my catechetical labors. Both the catechists and the children are eager to receive anything from the charitable and generous members of the C. C. V., for whom they never cease to pray."

Enclosed in the letter were several pictures, one of them showing a large group of children on the day of their First Communion, "held in one big barrio having 2000 inhabitants." The chapel, before which the children are grouped is, indeed, as the missionary writes, "very miserable." The only thing in our country we could compare it to, is a tobacco barn, or a large wagon shed going to wreck.

Miscellany

The memory of the late Msgr. Wm. Heinen, pastor of St. Joseph's Church at East Mauch Chunk, Pa., was suitably honored on the 7th of June by a rally of the members of the Holy Name Societies of 6 counties in the Lehigh Valley at St. Joseph's Cemetery in the Pennsylvania community referred to. The oration was delivered by the well-known historian, Dr. James J. Walsh, of Fordham University, New York.

Rev. Fr. Heinen, who is said to have organized no fewer than 42 parishes in that particular part of the Archdiocese of Philadelphia which was so to say his vineyard, was born on October 12, 1839, at Willich in the Archdiocese of Cologne. He came to the United States in August, 1869, and was ordained on April 3, 1871.

Each year, about the middle of July, a certain priest forwards to us a premium receipt, proof of his having paid to a certain insurance company \$57.16, annual payment on a life insurance policy in favor of the C. B. Moreover, the receipt is always accompanied by an appreciative note which we cherish no less highly than we do the financial sacrifice Father N. N. has again made on our account. This year's communication runs as follows:

"I trust and pray that God may extend your usefulness many years. The unfortunate thing is that we Catholics are quite limited as regards leadership, while our real leaders and their work are not sufficiently appreciated. This should prompt us to pray for those leaders."

This priest has in the course of his life served as a newspaper reporter in the Legisla-

ture of the State of New York at Albany, as a Lector of Theology and a successful pastor of a rural community. His friendship for the C. B. is not lacking in discrimination.

Faithful to its tradition, the Second District of the Wisconsin C. V. conducted a successful spring-meeting at Manitowoc, attended by delegates from that city, Sheboygan and Dacada. The program extended over the greater part of the day, beginning with divine service, conducted in St. Boniface Church, in the course of which Rev. Fr. Jackle discoursed on Catholic Action.

While the business meeting was devoted largely to the reports of the delegates on the activities of their organizations, the open meeting was remarkable for the addresses, among them one by Rt. Rev. Msgr. Philip Dreis, of Sheboygan, on organization and Catholic Action. The other speakers of the occasion were Mr. Sylvester Gottsacker, Mrs. David Maloney, and Mr. J. P. Hamerla, Secretary, who pleaded the cause of the Catholic Missions, the C. B., etc., etc. It may be noted in this connection that it is in Sheboygan next year's convention of the C. V. of Wis. will be held and our members in that city are even now preparing for the event.

The spirit of the meeting disclosed itself in the intention to subscribe for a copy of C.B.andS.J. for the Public Libraries at Manitowoc as well as Sheboygan. It is desirable, we believe, that our journal, to which the *Commonweal* earlier in the year referred as "the extremely intelligent and vital monthly magazine of the C. C. V. of A.," should be found in as many public and institutional libraries of the country as possible.

It is a pleasure to call attention to the carefully edited and well gotten up brochure containing the papers presented to the National Catholic Rural Life Conference at Rochester late in October of last year. The title, under which these papers have been collected, "Catholic Rural Life Objectives. A Series of Discussions on Some Elements of Major Importance in the Philosophy of Agrarianism", is well chosen indeed. We can only wish that the hope of the officers of the Conference may be realized, namely: "that this exposition will be welcomed (1) by the members of the hierarchy in the United States and Canada, an unprecedented number of whom honored the Rochester meeting with their presence and participation; (2) by seminary, novitiate and college directors and faculty members; (3) by the nation's rural and urban parish clergy; (4) by the more studious of the laity, non-Catholic as well as Catholic, who seek authoritative interpretation of present-day Catholic thought on economic and social issues in the domain of agriculture." It may not be amiss to remind our readers, in this connection, that this year's Catholic Rural Life Conference will be conducted at Fargo, N. D., beginning on October 13.

Requests for copies of the brochure of 56 pages should be addressed to Rev. James A. Byrnes, Executive Secretary, N. C. R. L. C., 240 Summit Ave., St. Paul, Minn.

Book Review

Mourret-Thompson. A History of the Catholic Church. Vol. II. Herder & Co. St. Louis, Mo. 1935. Pp. XX, 700. \$4.00.

This second volume of Father Mourret's History of the Catholic Church treats of the Church during the fourth and fifth centuries, or, as the Reverend author terms this era, the "Period of the Church Fathers." Although he admits this term embraces a wider class of saintly and brilliant ecclesiastics, still certain outstanding characteristics sanction its limited use. It is during these decades that the militant Ambrose of Milan, the eloquent Chrysostom of Constantinople, the intellectual Augustine of Hippo, the fiery Jerome of the Chalcis desert fought for the honor and glory of God and His Church.

The activities of the Fathers and the heresies they combatted necessarily involve considerable doctrinal detail, which the author elucidates in a very interesting and exact manner. Nevertheless, a statement in the Preface may be easily misunderstood. On page V, we read: "Such being the case, the influence of the Fathers of this epoch was immense and beyond comparison with the influence of the groups of writers who preceded or followed them. From their labors the doctrines of the Trinity, the Incarnation, the Redemption, and grace come forth almost fully elucidated. *The great councils of this period had simply, by virtue of their supreme authority, to promulgate the infallible definitions of those doctrines* (Italics mine). The subtlest sophisms of heresy are clearly discerned by the Fathers."

If by 'council' Father Mourret means the assembly of Fathers including the Supreme Pontiff who ratifies the doctrinal definitions of the council, then his statement is correct. However, if the word 'council' signifies only the body of ecclesiastics assembled for consideration of matters of faith and morals, then this declaration smacks of Gallicanism. Undoubtedly, the former interpretation is meant, for no council, of itself, possesses supreme authority. On page 276 under the title "Roman Primacy," the author clearly explains the true relationship of Pope and Council. However, the ambiguous interpretation remains and may confuse the unwary reader.

Father Mourret's History, although too detailed and comprehensive to be used as a text, will be a welcome addition to one's historical library. Students will find it an excellent book for collateral reading in connection with their studies, and its bibliography will be of great benefit to the Professor, who oftentimes finds it hard to collect pertinent material. Father Thompson has given us a fine translation, which leads us to hope that he will also translate Father Mourret's future volumes.

MARK STIER, O.M.Cap., Ph.D.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; John Eibeck, Pittsburgh, Pa., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die österreichischen Arbeiter in der berufsständischen Ordnung.

Die Regierung Oesterreichs suchte nach der Niederwerfung des bolschewistischen Aufstandes im Februar 1934 den bisherigen gewerkschaftlichen Apparat auf die berufsständische Ordnung umzustellen. Daher wurden die roten Gewerkschaften aufgelöst und diese, vorerst unter neue Führung gestellt und von roten Hetzern gesäubert, mit den christlichen Gewerkschaften zusammengelegt und ein einheitlicher "Gewerkschaftsbund der österr. Arbeiter und Angestellten" gegründet. Vierunddreissig Fachgewerkschaften wurden ganz neu organisiert und nun versuchte man, einen neuen, österreichisch betonten patriotischen und christlichen Geist darinnen zu erwecken. Die in den neuen Gewerkschaften tätigen Führer, die täglich mit den Arbeitnehmern in Fühlung standen und ihnen die neuen Wege und Ziele der berufsständischen Ordnung verständlich machen sollten, mussten vor allem erst mit dem dazu nötigen geistigen Rüstzeug ausgestattet werden. Man begann mit Wochenendkursen in einem vom Gewerkschaftsbund übernommenen Heime, welches für 60 Personen Unterkunft- und Verpflegungsmöglichkeiten und einen grossen Vortragssaal aufwies. Vom Juni 1934 an wanderten nun wöchentlich 40 bis 60 Personen in dieses Bildungsheim. Erst waren es die Vorstandsmitglieder und Sekretäre der Gewerkschaften, dann sonstige Arbeiterführer und Soziologen, die Vorträge hielten über meist 5 Hauptthemata: "Gewerkschaftsbund und berufsständische Ordnung", "Aufbau des neuen Gewerkschaftsbundes", "Grundfragen der Sozialversicherung", "Wandel im Arbeiterrecht", "Volksbildung und Freizeitgestaltung." Es wurde ein "Werkgemeinschaftsgestez" — eine erste Bauzelle der berufsständischen Ordnung, — erlassen; die Vertrauensmänner wurden nach bestimmten Turnus gewerkschaftsweise ins Bildungsheim eingeladen und ihrem Berufszweige entsprechend erfuhr die Programmgestaltung dann manche Abänderung und Ausgestaltung.

Ausserdem fanden oft mehrtägige Spezialkurse für die verschiedenen Berufe statt.

Zum 25. Wochenendkurs im November fand sich der Minister für soziale Verwaltung, Dr. O. Neustädter-Stürmer, (Nachfolger des jetzigen Kardinals Dr. Innitzer in diesem Amte) ein und hielt einen Vortrag über "Etappenweisen Aufbau der Berufsstände." Die Zahl der Hörer betrug bisher ca. 1500. Die aus dem Bildungsheim hervorgegangenen Praktikanten hielten dann in ihren verschiedenen Stadtbezirken und an andern Orten ihrerseits wieder Vortragsreihen, besonders fanden bald in der alten Bildungsstätte der christlichen (christlich-sozialen) Gewerkschaften Parallelkurse statt. In den andern Bundesländern Oesterreichs ahmten die Arbeiterkammern das Beispiel Wiens nach.

Im Laufe des Jahres wurden sog. Nachschulkurse für Arbeitslose eingerichtet, weil man die Erfahrung machte, dass solche, die längere Zeit ihren gewohnten Beruf nicht ausgeübt hatten, bei Antritt einer neuen Stelle den an sie gestellten Anforderungen in beruflicher Hinsicht manchmal nicht gerecht wurden. Diese Unzulänglichkeit war oft verursacht infolge der seelischen Niedergeschlagenheit und des Mangels an Konzentrationsfähigkeit des neueingestellten Arbeiters. Häufig aber waren inzwischen auch neue Arbeitsmethoden eingeführt worden, die dem Arbeitslosen noch unbekannt waren. Vielfach sind auch die Professionisten den Maschinen entfremdet und haben anfangs eine direkte Scheu vor der Maschine. In den Nachschulkursen nun werden in jeder Branche schon auf die Bedürfnisse der kommenden Saison Bedacht genommen und Neuerungen, die etwa in 3 bis 4 Monaten auf den Markt kommen, den Professionisten bekanntgegeben und diese darauf eingelernt.

Anderen Arbeitslosen wieder wird die Gelegenheit geboten, sich auf einen andern Beruf umzustellen. Hiefür werden sog. Umschulungskurse abgehalten. Versicherungsgesellschaften meldeten z. B. den Bedarf einer grösseren Anzahl von Vertretern bei der Industriellen Bezirkskommission. Darauf wurde von dieser ein Vertreterkurs abgehalten, wo die Kursteilnehmer mit allen Momenten, die ein Vertreter beachten muss, vertraut gemacht wurden. Mit diesem so geschulten Personal machten die Versicherungsgesellschaften sehr gute Erfahrungen. Ausser solch rein praktischen Schulungskursen wurden im Verein mit den Volksbildungsinstituten der Urania, den Gehilfenvereinigungen usw. auch allgemein bildende Kurse, Philosophie, Sprachen, Stenographie und anderes umfassend, abgehalten. Aber dabei nimmt man die Leute nicht wahllos in die Kurse auf, sondern berät sie entsprechend ihren geistigen Grundlagen und ihrer Vorbildung, welchen Kurs sie mit Aussicht auf Erfolg besuchen sollen. Unruhige Leute, die oft im ersten Eifer von einem Kurs zum anderen laufen, ohne das Gelernte einmal praktisch zu verwerten, sucht

man in entsprechenden Berufen auf Arbeitsplätze zu bringen. Derzeit besuchen etwa 10,000 Arbeitslose gratis oder um 5 Groschen pro Stunde Schulungskurse. Die Hälfte davon sind über, die andere Hälfte unter 25 Jahre alt.

Für die Weiterbildung der Arbeitslosen in ihrem Berufe bildet der schon lange eingerichtete sog. Freiwillige Arbeitsdienst, der sonst die besten Früchte zeitigt, eine gewisse Gefahr. Berufe, die ein feines Tastgefühl oder eine sog. "leichte Hand" erfordern, wie Feinmechaniker, Uhrmacher, Buchdrucker können im Freiwilligen Arbeitsdienst fast gar nicht ausgeführt werden, denn diese Professionisten bekommen dort schwielige grobe Hände, sodass sie dann für ihren Beruf nicht mehr recht zu gebrauchen sind. Es muss daher in Zukunft darauf gesehen werden, dass auch dort branchenmässig neben der schweren Arbeit solche Umschulungs- und Nachschulungskurse veranstaltet werden.

Die Jugend der Grossstadt Wien ist infolge Arbeitsmangel in schwerer Gefahr, körperlich und seelisch zu Grunde zu gehen. Viele haben nicht das Notwendigste zum Essen. Darum wurde im Rahmen der "Winterhilfe" eine eigene Aktion unter dem Namen "Jugend in Not" eingeleitet. Im Jahr 1934 hatte diese Aktion 117 Tagesheimstätten, die allen jugendlichen Arbeitslosen im Alter von 14 bis 22 Jahren an den Wochentagen von 1 bis 7 Uhr abends zur Verfügung standen. 87 von diesen Heimstätten waren für männliche, 29 für weibliche Besucher bestimmt, eine für taubstumme Jugendliche. Diese Heimstätten blieben Winter und Sommer geöffnet. Sie werden von eigenen 'Heimwarten', entnommen den vaterländischen katholischen Jugendverbänden, geführt. Selbst während der Revolutionstage konnten sie ihren Betrieb ungestört aufrechterhalten. Allerdings versuchten kommunistische Agitatoren mehrmals an die Jugendheimstätten heranzukommen, indem sie ganze Pakete hetzerischer Flugschriften durch die Fenster hineinwarfen. Die Heimstätten-Besucher sammelten aber selber diese Flugschriften, vielfach ohne sie zu lesen, und übergaben sie dem Heimwart. Vorträge über Kultur- und Heimatgeschichte tragen dazu bei, diese jungen Menschen zu echten Patrioten heranzuziehen und sie mit dem neuen christlichen Ständestaat zu befreunden. Um 5 Uhr nachmittags wird täglich kostenlos Konservensuppe und Schwarzbrot verabreicht, soviel, dass sich jeder sättigen kann. Die Suppenportionen sind im Einvernehmen mit dem Wiener Institut für Ernährungswissenschaft so zusammengesetzt und bemessen, dass sie den Nahrungsbedarf für einen jugendlichen Menschen für einen Tag vollständig decken. So wurden in der Zeit vom 27. November 1933 bis 3. November 1934 in Wien 1,714,257 Portionen Brot und 1,551,089 Portionen Suppe ausgegeben. Die Besucherzahl betrug im Tagesdurchschnitt 6000 im Sommer, und 7000 bis 8000 im Winter. Der Geldaufwand für diese Aktion betrug 1,400,000 Schilling. Die

Aktion "Jugend in Not" trägt auch Sorge dafür, dass die Jugendlichen mit nützlicher Arbeit beschäftigt werden und wenn sie ein Handwerk erlernt haben, sich in diesem weiter ausbilden können. Zu diesem Zwecke wurden eigene Werkstätten eingerichtet, wo die Handwerker unter den Heimstätten-Besuchern für die andern jugendlichen Arbeitslosen Kleider, Schuhe, Wäsche ausbessern, z. T. auch neu herstellen. Für die letztjährige Weihnachtsbescheerung wurde eine grosse Menge Spielsachen erzeugt, deren Herstellung den Jugendlichen viel Freude machte.

Unsere Jugend ist bildungshungrig und arbeitswillig und für alle grossen Ideen zu begeistern, wenn sie nur ein Bischen Aussicht hat, sich im Kreise der Volksgemeinschaft ein Plätzchen sichern zu können, welches einigermaßen eine Existenzgrundlage bietet.

DR. JOHANN FURGER,
Wien.

"Und hätte die Liebe nicht ..."

Die Liebe ist etwas so Ueberragendes, dass sie, wo sie auftritt, alles andere beherrscht und sich unterordnet. Die Liebe ist nicht enthalten, sie enthält. Die Liebe verbirgt sich nicht; sie spricht sich offen aus. Sie kann nirgend sein, ohne den Eindruck zu erwecken, als ob sie ganz allein da wäre und alles andere in ihren Bann zöge. Es liegt in ihrem Wesen, dass sie sich keinem fremden Ziele unterordnet, sondern alles an sich zieht. Wer liebt, muss, wenn er recht liebt, als Narr gelten. Und wenn die Liebe unendlich sein soll, muss sie als Torheit ohne Mass erscheinen.

— — Ich hörte eine Stimme in meinem Herzen, und diese Stimme ist mein Herz selber, mein Herz, das in mir ist und das ich selber bin, und diese Stimme sagt: „Willst Du den wahren Gott erkennen, dann hab' acht auf den, der so liebt, bis er zum Toren wird für dich. Dann merk auf den, der dir hilft, ihn zu lieben, bis du zum Toren wirst für ihn. Der das tut, der ist der wahre Gott. Denn in Gott ist die Seligkeit. Seligkeit aber ist nichts anderes als Liebe, Vergehen vor Liebe, allzeit und immerdar von Sinnen sein aus Liebe.“

Keiner rufe mich mehr, der mich nicht liebt. Ich werde ihm ja doch nicht antworten. Aber wenn die Stimme, die ich höre, die Stimme der Liebe ist, dann antworte ich allsogleich: „Siehe, hier bin ich!“ Und ich werde meinem Geliebten folgen, ohne zu fragen: „Wohin gehst du? Wohin führt mich dein Weg?“ Er mag mich führen, wohin es ihm gefällt; er mag gehen, wohin er will. Immer wird dort er und ich und unsere Liebe sein. Er und ich und unsere Liebe, das ist der Himmel.

So möchte ich lieben. Aber ach, ich weiss, dass ich nicht so lieben kann und dass ich niemanden habe, den ich so lieben könnte. Darum

quäle ich mich und härmte mich in einem Kreise ohne Ende. Wer wird mich herausreißen aus dem ausgetretenen Geleise dieses Kreises ohne Ende, dieses Kreises, der mich zu Tode hetzt? Wer wird mir Flügel geben, dass ich gleich einer Taube mich emporschwinke in schönere, lichtere Höhen?

DONOSO CORTES.

Aus Central-Verein und Central-Stelle.

„Die Religion tat drei bewunderungswürdige Dinge,“ sagt Bischof Dupanloup; „sie lehrte das allgemeine Gesetz der Arbeit; sie brachte die Arbeit zu Ehren; sie machte die Arbeit frei.“ Die Arbeit aber sichert den wirtschaftlichen Fortschritt! Ist sie für den Christen Gottes Gebot, ein Sühne-, Prüfungs-, Veredelungsmittel, ein Bestandteil der Nachfolge Jesu Christi, so gilt sie der Volkswirtschaftslehre als vornehmliche Quelle des Wohlstandes, der Prosperität der Nationen.

H. Pesch, S. J.

Familienforschung.

Im Interesse zukünftiger Geschichts- u. Familienforschung möchten wir unseren Vereinen empfehlen, bei solchen Gelegenheiten wie Jubiläen etc., eine Liste ihrer Mitglieder zu veröffentlichen; ebenso eine Liste der verstorbenen Mitglieder, mit Hinzufügung des Geburts- u. Sterbejahrs.

Bisher hat man in den deutschen Kreisen unseres Landes allzu wenig Gewicht gelegt auf Pflege der Familientradition. In den alt anglo-amerikanischen Kreisen ist das anders: da bestehen z. B. zahlreiche Familienverbände; in der Kongressbibliothek und anderen öffentlichen und historischen Büchereien legt man Dokumente zur Familiengeschichte nieder: Briefe der Vorfahren und andere Schriften ähnlicher Art. Zudem ist die Zahl der gedruckten Familiengeschichten sehr gross. In dem ausgedehnten Raum der Astor Library zu New York, in dem sich die genealogischen Werke befinden, arbeitet stets eine Anzahl von Männern und Frauen, die Nachforschungen familiengeschichtlicher Art betreiben. Erwähnt sei bei dieser Gelegenheit, dass man sowohl in dieser Bücherei als auch in der Kongress-Bibliothek zu Washington das grosse Sibmachersche Wappenwerk findet, und zwar vollständig. Es enthält Abbildungen der Wappen der allermeisten wappenfähigen adeligen und bürgerlichen Geschlechter Deutschlands.

In Deutschland denkt man nun daran, die Sippenforschung unter den Nachkommen der Ausgewanderten aufzunehmen. Wir sollten das begrüssen und diesem Vorhaben Vorschub leisten. Der Wert der Familienforschung sollte nicht verkannt werden; auch schon deshalb, weil die Familie die Grundzelle der Gesellschaft und des Staates bildet. „Ein Mensch ohne Erinnerung,“

sagt einmal Adalbert Stifter, „ist kaum Tier, kaum Pflanze, und ein Volk ohne Erinnerungen ist kein Volk, sondern eine Masse physischer Kraft.“ Die traditionslose Familie ist nur ein verkümmertes soziales Gebilde, das den Keim proletarischer Existenz in sich trägt, auch wenn deren Mitglieder sich in wirtschaftlich gehobener Stellung befinden. Das Einkommen allein entscheidet ihr Schicksal.

Man möge doch auch daran denken: das Neue Testament beginnt mit dem „Buch der Abstammung Jesu Christi, des Sohnes Davids, des Sohnes Abrahams.“ Worauf dann der früher als Radix Jesse im Volke bekannte Stammbaum folgt. Wir haben also gar keine Ursache, die Stammbaumforschung zu verwerfen. Wir sind sogar der Meinung, dass in nicht allzuferner Zeit die Biologie diese betrieben sehen will, und dass auch der Staat Interesse nehmen wird an den Zeugnissen, die uns die Familienforschung zu liefern im Stande ist. Wir möchten bei dieser Gelegenheit noch auf den in New York gehaltenen Vortrag des Dr. von Bradisch über Goethes Ahnen hinweisen. Die kleine Abhandlung ist recht dazu angetan, Interesse und Verständnis für die Familienforschung zu wecken und die Bedeutung dessen, was Goethe selbst das Glück, „wohlgeboren“ zu sein, nennt. Allerdings wird man auf kathol. Seite bestrebt sein müssen, auf den Stammbaum des natürlichen Menschen auch das Licht der Gnade zu werfen. Goethe ist doch mehr als nur das natürliche Produkt seiner Ahnen.

F. P. K.

Schlimmer als die Pest.

Seelsorger und jene Männer und Frauen, deren Pflicht es ist, sich Einsicht zu verschaffen in eine so furchtbare Erscheinung, wie es die Volksseuche der Syphilis ist, seien hiermit aufmerksam gemacht auf die Abhandlung des Arztes Thomas Parran, Surgeon General, U. S. Public Health Service, veröffentlicht in der Juli-Ausgabe der Zeitschrift „Survey Graphic.“ Man begeht ein Unrecht, sich blind zu stellen gegenüber einer Gefahr von der Tragweite dieser scheusslichen Krankheit. Allgemein zugegeben wird von Medizinern, dass jede zehnte Person angesteckt oder durchseucht ist. Im Jahre 1934 wurden 550,000 Syphilisfälle in unserem Lande bekannt.

Bei dieser Gelegenheit sei auch auf das Ideal einer alkohol- und nikotinfreien Jugend hingewiesen, die gerade für unsere Zeit eine Notwendigkeit ist, wie Univ.-Prof. Dr. Linus Bopp, Freiburg i. Br., betont. Seine lesenswerte Abhandlung über diesen Gegenstand (veröffentlicht im Märzheft der Zeitschrift für Caritaswissenschaft und Caritasarbeit, „Caritas“) schliesst mit der Ermahnung:

„Unsere Ausführungen, die sich nur auf die erzieherische Seite des Alkoholproblems bezogen, gipfeln in

dem Gedanken: Wenn wir eine tapfere und begeisterte Jugend heranbilden wollen als Gewähr für die Wiedergeburt der Familie und damit aller Gemeinschaftsformen, so sollen wir sie auch zum Kampf gegen den Götzen Bacchus aufrufen, mit dessen Trankopfer das 'Rauchopfer' sich in der Regel verbindet, und zu dem die Göttin Venus sich nur zu gerne gesellt. Hier kann sie auch Tapferkeit erlernen."

Wie notwendig dies der Jugend unseres Landes in der Gegenwart wäre, weiss wohl jeder.

Begründete Warnung.

Die im Laufe der letzten Wochen öfters vom Hl. Vater ausgesprochene Warnung vor der vom Bolschewismus drohenden Gefahr hat ihren guten Grund. Sie wird von vielen ernstdenkenden Männern geteilt; so schrieb uns ein angesehener Schweizer Priester:

„Wir dürfen jetzt nicht mehr Optimisten sondern nur Realisten sein! Nachdem die Franzosen den unseligen Pakt mit Russland geschlossen und der Sowjet auch im Völkerbund sitzt, ist es fast undenkbar, dass der Bolschewismus in Europa zurückgehalten werden kann. Die Geister, die ich rief..."

Die Menschen europäisch-amerikanischer Kultur gehen unstreitig bösen Zeiten entgegen. Als neulich in Frankreich die radikale Front siegreich aus den Wahlen hervorgegangen war, ergoss sich sofort ein Goldstrom ins Ausland. Der grösste Teil des edlen Metalls ging nach England. England gilt eben immer noch als der sichere Hort des Kapitals, weil das englische Volk bisher den konservativen Geist nicht einbüsste. Doch was müsste erfolgen, wenn England von einer Katastrophe erreicht würde?

Tagung des C. V. N. D. zu Lefor nahm günstigen Verlauf.

Nur mit tiefstem Mitleid vermag man gegenwärtig an das so schwer heimgesuchte Nord-Dakota und seine brave Bevölkerung zu denken, die, zum allergrössten Teil aus Farmern bestehend, seit einer Reihe von Jahren unter Missernten und anderen widrigen Umständen wirtschaftlicher Art zu leiden hat. Trotzdem hörten wir keine von Verbitterung zeugenden Klagen während der drei Tage unseres Aufenthaltes zu Lefor, wo am 1. und 2. Juni die diesjährige Generalversammlung des C. V. und des Frauenbundes des Staates abgehalten wurde. Oft aber vernahmen wir Ausdrücke der Ueberzeugung, dass Gottes Weisheit und Vatergüte sein Volk nicht verlassen werde.

Es waren in der Tat erbauliche Tage, die wir in dem Dorfe verlebt, das aus nur 26 Häusern besteht, aus deren Mitte ein ungewöhnlich stattlicher Kirchen- und Schulbau hervorragt. Und in einem Orte von dieser Grösse, bewegten sich in vollkommenster Ordnung am 1. Juni über 1200 Männer und Frauen, für die in jeder Weise aufs Beste besorgt wurde. Der höchst erbaulichen Kommunion der Männer und Frauen am frühen Morgen schloss sich das vom hochwst. Abt Cuthbert Goeb, O.S.B., gesungene Pontifikalamt würdig an, in

dessen Verlauf der ehrw. Bischof Wehrle, O.S.B., die Festpredigt hielt. Durch die Umstände veranlasst wurde auch die Massenversammlung in der geräumigen Kirche abgehalten; Festredner waren der hochwst. Bischof A. J. Muench, Fargo; der hochwst. Abt Cuthbert, O.S.B.; der Gouverneur des Staates, Hon. Walter Wellford; der Leiter der C. St., u.a.m. Die Anregungen seiner Vorredner zusammenfassend, wandte sich der hochwst. Bischof Wehrle zum Schluss an die Versammlung.

Auch die beratenden Versammlungen beider Zweige boten Belehrung und Anregung; der Umstand, dass am 1. Juni der St. Joseph's Credit Union zu Lefor die erste staatliche Bevollmächtigung, eine Raiffeisen-Bank zu gründen, erteilt worden war, trug dazu bei, die Aufmerksamkeit der Delegaten auf die Bedeutung der genossenschaftlichen Hilfe hinzuweisen. Der Leiter der C. St. benutzte denn auch die Gelegenheit, in seiner Ansprache an die Delegaten, das Genossenschaftswesen gehörig zu betonen. Und auch dies muss gesagt werden: trotz der damals bereits drohenden Missernte harrten die Delegaten tapfer aus. Deren ein nicht unbedeutender Teil beteiligte sich auch an dem Jubiläum des St. Josephs Vereins der festgebenden Gemeinde; er beging die Feier seines fünfundzwanzigsten Stiftungsfestes. Sein Präsident, Hr. Jos. Jesch, hat sich, zusammen mit dem Pfarrer der Gemeinde, Rev. Gregory A. Borski, O.S.B., um diese Generalversammlung und den Katholikentag besonders verdient gemacht. Doch ohne die Mitarbeit aller Gemeindemitglieder wäre es unmöglich gewesen, in Lefor eine so hervorragende Tagung zu veranstalten, wie es die diesjährige war. Wir stehen nicht an zu behaupten, dass der Staatsverband Nord-Dakota im Laufe der Zeit einer der stärksten Stützen des C. V. werden wird.

Not in China dauert fort.

Seinen Dank für eine grössere Gabe, die er bei der grossen Not so gut gebrauchen könne für die armen Hungernden aus dem Ueberschwemmungsgebiete, fügt der Apostol. Missionar P. Lullus Huette, O.F.M., noch folgende Angaben hinzu:

„Nach Ostern wurden die Bruchstellen in den Dämmen des Gelben Flusses endlich geschlossen. Aber trotzdem ist die Not der armen Ueberschwemmten kaum geringer geworden. Nach Ostern wurden auch die grossen Lager aufgelöst, in denen viele, viele Tausende von Ueberschwemmten ernährt wurden. Jetzt müssen die meisten als Bettler umherziehen, da sie noch nicht nach ihrer Heimat zurückkehren können, weil sie ja dort nichts besitzen. Sie müssen also betteln, wenn sie nicht verhungern wollen. Jetzt ziehen hier überall mehr arme Bettler herum als früher. Tag für Tag kommen ganze Scharen an alle Haustüren, auch an die Missionspforte hier. Ich lasse keinen Armen fort, ohne ihm etwas zu helfen, wenn es auch nur wenig ist. Hätten wir nur mehr Mittel, wie viel Gutes könnten wir stiften, wie manchen Armen vor dem Verhungern bewahren. Möge der lb. Gott uns darum durch gute Wohltäter weitere Hilfe für die armen Hungernden zuschicken."

Die Not werde noch weiter bestehen, weil im Ueberschwemmungsgebiet so gut wie kein Weizen gesät werden konnte. Ja nicht einmal die Aussaat für die Herbsternnte konnte zur Zeit, als Pater Lullus schrieb (gegen Ende Mai), gemacht werden. Nur an einigen höhergelegenen Stellen vermochte man zu säen. „Daher dauert die Not für die meisten weiter bis zum Herbst," schreibt der Missionar, „für viele sogar bis zur nächsten Ernte im Juni des kommenden Jahres! Der lb. Gott erbarme sich der Armen hier und rühre die Herzen guter Wohltäter, dass sie uns

etwas Hilfe für die unglücklichen Ueberschwemmten zuschicken mögen."

Uebrigens sind auch einheimische Priester infolge der geschilderten Zustände auf die Wohltätigkeit anderer angewiesen. P. Albert Klaus, O.F.M., hatte uns unlängst mitgeteilt, er werde zwei solcher Flüchtlinge aufnehmen. Nun berichtet er, die beiden armen Priester seien inzwischen bei ihm in Lai-Wu angekommen und er müsse sofort für sie sorgen. Er schreibt darüber:

„Es fehlt ihnen an Kleidern, an Bettdecken, an Leibwäsche und erst recht an allem, was zum hl. Opfer nötig ist. Was sie bei ihrer Flucht in Shensi zurückgelassen haben, werden sie sicher nie wiedersehen; sie waren froh, das arme Leben unter grossen Gefahren zu retten und haben so gut wie gar nichts mitnehmen können. Falls also unter den Beständen an Liebesgaben etwas Passendes sich dort finden sollte, wie Decken, Messsachen: hier strecken sich demütig bittend arme Priesterhände darnach aus. Und wenn Sie gar über Messstipendien verfügen sollten, hier sind wirklich bitter arme bedürftige Priester, denen ein gutes Stipendium zu gönnen ist."

Aus unserer Caritaspost.

Ein in der Arbeiterseelsorge in Rumänien geschulter Priester, seit Jahresfrist in Wien assässig, schreibt uns über die dortige Lage u. a.:

„Nur der lb. Gott weiss, ob es gelingen wird, wenigstens in einem Lande die Grundsätze des Rundschreibens 'Quadragesimo anno' zu verwirklichen. Es ist eben nicht so einfach, dies gerade in der grössten Nothzeit durchzuführen, indem die Menschen über Nacht Wunder erwarten und die Geduld nicht besitzen, den ruhigen Aufbau abzuwarten. Und gerade dies ist bei einer solchen grundlegenden Aenderung der Gesellschaftsordnung, wie sie das Rundschreiben mit sich bringt, nun einmal erforderlich. Jedenfalls haben unsere führenden Persönlichkeiten eine äusserst schwere Aufgabe auf sich genommen."

Die christliche Liebe ist nicht nur erfinderrisch, sondern auch ungemein mutig. Im Vertrauen auf die göttl. Vorsehung unternimmt sie Aufgaben, vor denen andere zurückschrecken würden. Als die C. St. unlängst eine kleine Sendung Devotionalien an das St. Joseph Altenheim zu Jaffna auf Ceylon geschickt hatte, schrieb die Oberin der Anstalt, Sr. Ladislava:

„Unser Heim zählt gegenwärtig 25 Insassen, es wurde nämlich erst vor einigen Monaten eröffnet zum Wohle der alten armen Leute. Das Haus, etwas alt und reparaturbedürftig, wurde von einem bekehrten Buddhisten geschenkt. Doch besaßen wir weder Geld noch Möbel etc. Rev. F. Francis, O.M.I., tat alles, um das Nötigste mit Sammlungen zusammenzubringen; der gute hl. Joseph half wunderbar. Die armen Leute haben bis heute noch nicht Hunger gelitten. Einige aus ihnen können sich selber nicht mehr helfen. Fünf sind blind und zwei von ihnen noch taub dazu. Andere, die besser daran sind, helfen uns bei der Arbeit und die Katholiken beten viele Rosenkränze, es ist dies das Beste, was sie leisten können."

Drei Schwestern, aus dem Mutterhaus zu Menzingen in der Schweiz, besorgen das Altersasyl, das sie, fern der Heimat, ins Leben gerufen haben.

Miszellen.

Der gütigen Mitteilung des hochw. Hrn. Joseph Hensbach, Süd-Dakota, verdanken wir nun die Nachricht, dass Rev. Gottfried H. Braun, der sich mit seiner Dissertation "Der Anthracitkohlen-Strike in Pennsylvanien 1887-88 im Vergleich mit den Bergarbeiter-Bewegungen in Grossbritannien und Deutschland" im Jahre 1893 an der Universität Freiburg i. B. den Doktorhut erworben hatte, nach seiner Rückkehr nach Amerika Schriftleiter der "Stimme der Wahrheit" in Detroit war.

Im Laufe des Frühjahrs hatte uns der Kaplan einer gewissen öffentlichen Anstalt gebeten, ihm Exemplare unserer Freien-Flugblätter etc. zuzusenden. Bereits kurze Zeit nach Empfang der Schriften, als es noch nicht möglich war, ein abschliessendes Urteil über Erfolg oder Misserfolg der Verteilung auszusprechen, schrieb uns der betf. Priester:

„Eine praktische Frucht dürften, meiner Ansicht nach, die mir zugesandten Schriften doch gehabt haben: sie bewiesen einem 40jährigen Veteranen, der von kommunistischen Ideen ziemlich angesteckt war (worüber er selbst sich nicht ganz klar gewesen zu sein scheint), dass es ausser der kommunist. Bewegung noch andere starke, organisierte Bestrebungen gibt, die es mit dem Arbeiter ehrlich und gut meinen und die einen Neuaufbau der menschlichen Gesellschaft befürworten und für möglich halten, ohne dass die Menschheit in den roten Abgrund springt. Er gestand mir: die Katholiken wissen nicht, wie viel die Kirche für sie tut. Ich glaube annehmen zu dürfen, er habe das Hospital mit besseren Ideen verlassen."

Der betf. Kaplan meldet ausserdem, es sei ihm aufgefallen, dass gerade Nichtkatholiken Worte der Anerkennung finden für die sozialen Bestrebungen der Kirche.

Ueber hundert Jahre alt wurde der "Adler" zu Reading, der eine Zeit lang den hervorragenden Bahnbrecher auf dem Gebiete des Wirtschaftswesens, Friedrich List, zum Schriftleiter hatte. Keine zweite deutsche Zeitung unseres Landes hat bisher das Centenarium seiner Gründung erreicht und überlebt, ausser dem "Adler"; und dieser faltete seine Schwingen entgültig bereits vor Beginn des Weltkrieges.

Als ein weiteres deutsches Blatt dürfte der "Baltimore Correspondent" hundert Jahre alt werden; zur Erinnerung an die Gründung seines Originals, des "Deutschen Correspondenten", im Jahre 1841, gab der Verlag soeben eine Festnummer heraus. Allerdings hatte der "Correspondent" auch seine Schicksale; das Tageblatt stellte sein Erscheinen bereits kurz nach Eintritt unseres Landes in den Weltkrieg ein, erschien jedoch als Wochenblatt (unter dem Titel "Baltimore Correspondent") weiter, bis es dann im Jahre 1932 wieder in ein Tageblatt umgewandelt wurde, und zwar von Hrn. Valentin Peter, der die Zeitung 1929 erworben hatte.

Jedoch, einst wird kommen der Tag...! Dies sagen wir unbeschadet der Ueberzeugung, dass die deutsche Presse unseres Landes so lange wie möglich gepflegt